# WESTERN RECORDER.

PRINTED UNDER THE PATRONAGE, AND FOR THE BENEFIT, OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. VII. [THOMAS HASTINGS, EDITOR.] UTICA, TUESDAY, NOVEMBER 2, 1830. [HASTINGS & TRACY, PRINTERS.] Nº 44.


## COMMUNICATIONS.

*For the Western Recorder.*

### MUST THE WORK MOST HAPPILY BEGUN, BE NOW RELINQUISHED.

The followers of Christ, in labouring for Him, are bound to *persevere*, even amid gloom, and discouragement, and persecution and death. And shall it ever be written of Christians of our day, when God is blessing all their exertions: "They were prompt in beginning noble enterprises; but their zeal did not endure. Objects grand and attractive were eagerly commenced; but with their novelty ceased the efforts for their promotion. One vigorous impulse was given at the onset; the work called done—and deserted!"

Followers of Christ, if there is *any danger* that this shall justly be said of us, there is not a dollar of *all* our substance, not a nerve of our arm, nor an emotion of our hearts, that must not immediately be put in requisition for that cause for which alone we live.—There is great responsibility somewhere, in reference to *sustaining*, as well as commencing, benevolent efforts; and it rests on every Christian. It rests upon him *now;* it rests upon *himself;* he cannot transfer it to others; it challenges now, ***his own personal labours***, and ***pecuniary contributions***, and unceasing, wrestling ***prayers***.

These remarks have a forcible application to the state of the existing efforts of the *American Tract Society in the Valley of the West*. Much of that wide field has been explored; the activity of Christians, where they exist, on the one hand, and the moral wants, on the other, of the multitudes inhabiting the new settlements, and living without the gospel, are ascertained; there are *but few families comparatively in which at least some member cannot read;* tracts are very generally received with much thankfulness and joy: God is blessing them in the conversion of many souls; and yet it is the opinion of those labourers in this cause, who have been longest in the field, and have had the best opportunity to judge, that *not more than one fourth part of the population west of the Alleghany mountains have been yet supplied with so much as one tract to a family.*

And the question now recurs, shall this work, in this stage of it, be relinquished, or suffered to decline? The hand of God is manifestly in it. Every thing conspires to animate the churches to carry it forward.—Four new agents have just entered the field, two of them, it is hoped, as permanent labourers; and the only obstacle that now presses upon the Society, is the want of *pecuniary means*. These, for some months, have been unequal to the Society's expenses, and must be very much increased, and that speedily, or the labours of the Society be greatly abridged. We appeal to those, who can feel for the wants of Zion; who have a heart to pray, and to contribute and to labour for her advancement, and ask whether this Society shall fail of support, now, when its prospects of usefulness are greater than ever before.

### EFFECTS OF THE MONTHLY TRACT DISTRIBUTION.

The following extract of a letter from a clergyman in Massachusetts, who has had the system of monthly distribution in operation since February last, demands the attention of every pastor and private Christian, who mourns over the low state of piety in the churches:—

"There are about *forty* families in this town, who will not receive the tracts, and *three hundred* who will and do. I have no doubt but in two-thirds of the cases of refusal, there are some members of the families who would be glad to receive them.

"As to the known results, it is certain that there has been wonderful changes in this community since last February; but how many of them are to be imputed to the tract system, I cannot say, as there have been many other wheels in constant and successful operation. I do not know but very much is to be attributed to the tracts, in enlarging our congregation, and in hastening the revival of religion, which, through abounding grace, we now enjoy. I have no doubt but it will be seen in the great day, that their influence has been very great. I know a number of persons who have come to the house of God in consequence; and I have just seen a young lady on a sick bed, who spoke of the tract, "*Do you want a Friend*," with tears, saying it exactly met her case.

"The effect of the system on the distributors has been very good. No one has resigned his office, or seemed weary of the business. On the contrary, they are greatly alive in the work. It has called their christian character, feelings, and sympathies into the most vigorous action.

"On the subject generally, I will mention two or three hints.

"1. The best and judicious persons ought to be selected as distributors. In every town there is a great variety of character, opinion, and feeling. All this character, feeling, and opinion, will be called out by the system, and that too in all its strength. It therefore needs distributors of sound discretion. If two can go together, so much the better. Put the very best men to the work.

"2. I consider the system as invaluable to the church. If it did no good but to keep the church in motion, that would abundantly pay for all. Our churches are dying from inaction. The only deficiency in this system is, that it does not employ half enough. There is no describing the difference between a church in motion, and the same church in inaction. In the one case it is the giant carrying off the gates of the city; in the other, it is the giant sitting down asleep. Every church for its own sake ought to adopt the system of monthly distribution immediately.

"3. The *system is as important in the country as in the city*. In every town there are outskirts, where the low floating part of the population live. They will not come to meeting—will not hear the gospel. Tracts will reach them, and nothing else will; and then it is of vast importance to stir up the public mind once a month, to keep it alive on the subject of religion. The results will be great. I do believe that within three years every church in this country, in which there is a breath of spiritual life, will be organised for the monthly distribution; and then will thousands and thousands of minds now rusting, be roused into action, and then will the *whole nation* have their attention statedly and wisely called to the subject of religion; and the effects, I have no doubt, will be seen, by the blessing of God, in great, continued, and powerful revivals of religion. H.

*For the Western Recorder.*

### DOCTRINAL DIALOGUES.--No. VII.

*Pilgrim.* You say, you cannot see how sin is to be regarded "as such a great evil."

*Worldly.* Indeed I cannot. I have never found myself to be so great a sinner as some might suppose.

*P.* But you cannot imagine that God will be unjust in the punishment of sinners.

*W.* It would be impious to suppose so. Still I cannot understand *how* he would be just in sending *me* to destruction, or any of my *neighbours*.

*P.* Or, perhaps, the wickedest man living.

*W.* Exactly so.

*P.* Yet he *will do* this.

*W.* So says the law-book.

*P.* You see, then, the dilemma.

*W.* I would not for the world *say* that God is unjust.

*P.* Yet you *feel* so—

*W.* I do not intend to *indulge* such a feeling.

*P.* You mean, then, to cultivate a habitual sense of God's *goodness* in the punishment of sinners?

*W.* That I do not seem to appreciate.

*P.* Then you have something more to learn. The law-book is before you. "By the *law* is the *knowledge* of sin." You have only to bring the law close home to your heart.

*W.* It is unpleasant, you know, to be thinking diminutively of one's self.

*P.* The condemned rebel, however, has no other alternative. If he would be reconciled to his sovereign, he must not seek to hide his crimes. He must confess them, and make his submission. He that "covereth his sins, shall not prosper." It is only "he that confesseth and forsaketh them," that "shall find mercy." No. If we would be saved, we must view ourselves, in some measure as God views us; and accede heartily to the very terms he proposes.

*W.* Still I cannot comprehend how men are to be regarded as such great sinners. I have meditated much upon the subject of late. I have thought of the case of children, of idiots, of the heathen. I do not understand how all these are to be condemned. Then, again, I have reflected upon the different classes in society, of those who are not Christians. It is easy to see how the drunkard, the adulterer, the thief, the murderer, &c. who have become outlaws from the civil community, should be excluded from the pure and perfect society of heaven: But how the man of virtue, honour, sobriety, and humanity, should be condemned to the same fate; the man whose virtues, to human appearance, may even outshine those of the Christian himself; how such a man should be doomed to the society of thieves and murderers and demons, to all eternity; this is something which is quite too mysterious for me. I cannot understand it.

*P.* Your topics for reflection, I fear, have been but ill chosen.

*W.* How so?

*P.* Why, instead of studying the law-book, to understand its full meaning on this subject, you have lost your docility, and turned critic. You are becoming a judge of the lawgiver, rather than a learner of the law.

*W.* How do you know this?

*P.* It has all along been perfectly evident from your style of remark. Instead of schooling your own heart, for instance, you have been seeking for excuses and palliatives for sin. First you examined the philosophy of sinning; next you inquired how God could be just in punishing sin in certain classes of individuals; then you began to doubt whether his punishments would be graduated according to the extent and the aggravations of sin. Begin at *home*, neighbour Worldly, begin at *home*. Place directly before you the divine law, in all its spirituality; bring up all your thoughts and purposes and actions, to this trying test—

*W. Me?* What have you to say against *me?* I have lived a good moral life.

*P.* So thought the young man of the gospel. He said he had kept the commandments from his youth up. Yet he lacked one thing. His heart was estranged from true holiness. When brought to the test, he showed clearly that he loved earth better than heaven; that he prefered comfortable riches, to a "crown incorruptible and full of glory."

*W.* Do you mean to accuse *me* of such folly as this?

*P.* Your Maker must be your judge.

*W.* Why, I would give all the world, if I had it, to be sure of heaven at last.

*P.* Heaven is not thus to be purchased. The pure in heart receive it as a free gift.

*W.* But I would sacrifice every thing. I would renounce the world and its vanities in a moment—

*P.* Your heart deceives you in this matter.

*W.* Worse and worse. Do you mean to call me a hypocrite? I would have you to know that I abhor hypocrisy in every shape. I tell you, there is no earthly interest that I would not sacrifice in a moment, to be sure of heaven.

*P.* Your *life*, for instance.

*W.* Why—as to that—death, to be sure, is a terrible thing. I cannot say that I am *fit* to die.

*P.* Your character and reputation among men?

*W.* A man's reputation is every thing to him. It is dearer than life itself.

*P.* Your property, to the last farthing; and with it, the power of acquiring a comfortable livelihood?

*W.* This would be to reduce my *family* to beggary. I would endure it for myself; but—

*P.* Your health and reason?

*W.* These things are not required. The bible makes no such demand.

*P.* But they are things embraced in your proposal. They are also often required in the course of divine Providence. Would you be ready to sacrifice them, when required? That is the question; if they were required this very day.

*W.* Why—it seems to me, that—in such a case—I could make up my mind to—almost any thing—if only I could be sure—

*P.* You would want good security, no doubt, before you would thus barter away your idols for heaven. But there is at least one thing, with which you will refuse to part.

*W.* And what is that?

*P.* Your own good opinion of yourself, neighbour Worldly. This, I fear, will prove your ruin. The pious Psalmist could say—"Behold I am vile." The prophet Isaiah could exclaim, "Woe is me, for I am undone." Peter "wept bitterly," in view of his sins. Paul exclaimed, "O, wretched man that I am; who shall deliver me from this body of sin and death." But as for my good neighbour here—

*W.* Perhaps I have spoken rather at random.

*P.* Worse than that. You are radically wrong. You have yet every thing to learn. The commands are exceeding broad, extending to the most secret thoughts and purposes of the heart. Study them, I beseech you, as you value the salvation of your soul. Bring them home to your bosom, in the attitude of self-examination, or you will never be benefitted by the great atonement that has been provided for perishing sinners. Delay not this work, I entreat you, another hour. You must come to the light, that your *deeds may be reproved*, or you can never be forgiven. There is no other alternative for you.

X. Y. Z.

*For the Western Recorder.*

### RETRENCHMENT, No. IV.

Before this time, Mr. Editor, many of your readers will no doubt begin to make excuses. Enough of these are always at hand. The most plausible among them, is probably that which asserts the necessity of following the customs of the world. Christians dislike to appear singular; and it is possible, they will say, that by the practice of self-imposed austerities, religion itself may be made to appear unlovely, and be brought into disrepute.

What a pity it is, that the apostles and early Christians had not entertained such views as these! Then they would not have given up houses and lands, and every earthly thing that was dear to them. No; they might have accumulated property, lived in splendor, and conformed for *conscience* sake to the fashions and usages of the world, till the offence of the cross should have wholly ceased. It was the self-denying lives, no less than the soul-humbling doctrines, that offended the men of this world. Had the Saviour himself come in the splendour of an earthly monarch; had his followers been chosen from among the "great," and the "mighty," and the "noble;" and had he preached in conformity to the maxims and customs of a sinful world, he would have met with a far different reception. The Jews would in all probability have acknowledged him. They certainly would never have nailed him to the cross, or put his followers to death.

But in sober honesty, what would have become of the world at this rate? Had not Christ, who was rich, for our sakes become poor; had not the apostles practised and inculcated self denial, and had not their immediate followers partaken largely of the same spirit, the whole plan of redemption would have failed, and the world would have been lost forever.

For argument's sake, however, let us allow that the above objection is entitled to great weight. Let us yield all that can be asked of us. Still the principle must be limited somewhere. Superfluities can at least be spared; and multitudes are in use. Who will say, for example, that custom renders the use of ardent spirits and tobacco indispensable? Who will say, that custom requires of Christians the consumption of such enormous quantities of tea, and those too which are of the finest and most expensive qualities? Is it necessary for Christians to feed always to the full upon the fatness of the land? to fare sumptuously every day upon the richest dainties? This practice, to say the least, is the continual source of disease and mental imbecility. If drunkenness has slain its thousands, surfeiting has slain its tens and hundreds of thousands. Witness the almost universal prevalence of dispepsia. It is the opinion of the most judicious physicians among us, that at least two-thirds of the food which is annually consumed by the citizens of the United States, might be advantageously spared. We have never learned that Christians, as a body, were remarkably abstemious; but if only one-third were to be deducted from the ordinary allowance, by the generality of Christians, and the faithfully devoted to the cause of Christ, their health would be improved, their influence increased, and the treasuries of benevolence filled to overflowing. Stewards, ye who have sworn to be faithful, what say you to the proposal? A PRESBYTERIAN.

*From the New-York Observer.*

### REVIVAL IN A FEMALE SCHOOL IN VERMONT.

It is always interesting to contemplate the effects of the Spirit of God operating on the hearts of the children of men, and it is especially so, to notice it in seminaries of learning, where the young heart, yet unadulterated by contamination from the world, more readily opens itself to receive the heavenly influence, and yields its bright and glowing affections to the source of all good. In this day of christian effort, when the signs of the times proclaim that the Redeemer's kingdom is rapidly extending over the earth, how interesting to the christian philanthropist, is the prospect of seeing our colleges and schools become nurseries of piety, and schools of the prophets. Within a few years past, God has signally blessed our literary seminaries, and multitudes of our youth have devoted themselves to the service of God.

The revival with which the female school in M—— was visited a short time since, so strikingly exhibited the power of God to change the heart, and his mercy and faithfulness in hearing and answering prayer, that a few facts respecting it may not be uninteresting.

This school was commenced in December of last year; and though religious instruction was given daily to the pupils, no particular seriousness was awakened till the close of the term, when one individual began to manifest deep concern for the salvation of her soul. She resolved to remain during the vacation, that she might, undisturbed, seek an interest in her Saviour. The teacher, at the commencement of the spring term in March, found her much distressed with a sense of guilt, and her soul, at times, filled with agony, in view of her alienation from God. Two days after, she cast herself upon the mercy of her Saviour, and he spoke peace to her soul.

The effect on the school was electrical. With tears and trembling, many inquired, "What do these things mean?" and it was evident that this circumstance was awaking an intense anxiety in the minds of the pupils. The course adopted for religious instruction seemed signally blessed. God spake to the hearts of the youth by his own word, and often while repeating the sacred scriptures, were they so overcome as to be unable to proceed. A course of questions or subjects were given out every day, for each succeeding morning, and the young ladies committed and repeated answers from the bible, which were explained and applied by the instructress. The attributes of Deity were given—"If God is omnipresent and omniscient, he must know the heart of man. What is his testimony respecting it? What the sentence he passes on such characters? Is there no escape from this condemnation? Is Christ able and willing to save all who trust in his merits? Is it your duty to make an immediate surrender of yourself to his service? What is your determination respecting it?" By the time the questions had advanced thus far, a deep solemnity prevailed through the seminary. The little flock of Christ, in the school, (a few, I trust, whose names are written in heaven), enlisted all their energies in the work, and with strong cries and tears, sent up many earnest petitions for the salvation of their companions. At the same time, they were instant in season and out of season, warning and intreating them to flee from the wrath to come. There was little of that excitement manifested which expends itself in tears and lamentations, but a deep feeling of solemnity, visible in the expression of the countenance, and in every action.

One of the teachers, a young lady who was much devoted to the world, had been some time troubled by the appearances in school. She felt that it was evidently the work of the Holy Spirit, but her heart loved not the things of the Spirit, and she strove against the convictions which agitated her mind. She determined, if *others* would be so foolish as to be influenced by the solemn considerations pressed upon the heart, *she* would not relinquish the pleasures of the world, for the glory of religion. It was very apparent that there was a great conflict in her mind. She knew her duty, but she had no heart to perform it. Contrary to the advice of friends, and the monitions of conscience, she attended a scene of amusement well calculated to draw her back to the world. The tempter shot his mark too high, and this device of the adversary only proved the means of awakening deeper impressions. Every day, for the succeeding week, God spoke to her heart, by the faithful efforts of christian friends; and on the following Sabbath, the preaching of the word so powerfully affected her, that her proud heart was humbled, and she wept aloud. Two days passed in agony of spirit, and while bowed down in the dust at the Saviour's cross, he cast a look of compassion upon her, and gave her peace in believing. Her first anxiety, when relieved from the distress which had filled her soul, was for the conversion of those who had been influenced by her example. To such, her efforts were unceasingly directed; she spoke to them of the preciousness of her Saviour, and urged them to commence with her, a life of devotion to God. It was interesting to see those who had so recently trifled together, now bending, with one heart and one spirit, in supplication to their Redeemer; to hear their voices go up in ascriptions of praise to God, who had plucked them as brands from the burning, and put a new song into their mouths.

On Friday morning, there was scarcely an individual in the school able to attend to her studies. As the classes were regularly called, the deep solemnity and distress visible in every countenance, spoke more forcibly than words could have done, their inability to give their attention to any other subject than the salvation of their souls. Many of them were permitted to retire for prayer with christian friends. When Mrs. —— retired to her room after the morning's exercises, one of the teachers came to her, and begged her to visit a room where a number were assembled in great distress, with their pious companions. Language could not convey an idea of the solemnity of the scene which presented itself to her.—Seven young ladies, deeply distressed on account of their sin, were bowed down before the mercy seat, while a number of their friends, with the spirit of wrestling Jacob, were pleading for them at the throne of grace. Again and again the voice of prayer ascended, succeeded by a pause, like the stillness of the grave, while heart met heart, in its silent aspirations for mercy on the sinner, and still no one could rise from her deep prostration. For two hours, were this little circle sending up strong cries and earnest supplications to the Hearer of prayer. Those who were awakened, were then left with the bible and their God.

At the usual hour for the exercises of school in the afternoon, Mrs. —— entered the room, where fifty scholars usually assembled, and though all were in the house, but ten or twelve occupied their seats. A solemn awe seemed to fill the minds of these, and all appeared to feel that God was in our midst. As the instructress entered the room, she said, "How solemn is this place; this is none other than the house of God." Every countenance showed that their hearts responded to the remark of their teacher. She followed it by a few observations, and the feelings which had been hitherto restrained by pride and a determination not to submit, now burst forth. It was no time for study; a higher, holier influence pervaded the minds of all. If, said their teacher, any here present feel that they cannot attend to the studies of the afternoon, and wish for the prayers of their companions, they are permitted to retire to those rooms where they are now offering up their petitions. In a moment, all had left the school-room, and it might truly be said, that there was scarcely a room in the dwelling, in which the voice of prayer could not be heard. At 4 o'clock, Mr. M. visited the school; and the marked expression of solemnity and grief on the countenances of the pupils, told more forcibly than words could do, the feelings of the heart. In the evening, as had been the case for some time previous, the house was thronged with those who came to converse on the subject most interesting to them, and to hear prayer in their behalf.

On Saturday morning, the classes were again called to recitation, and again it was apparent that they felt too deeply the injunction of their Saviour, "Seek first the kingdom of God and his righteousness," to attend to their studies. A class had previously been directed to select the first reading lesson from Porter's Analysis, as an exercise in parsing for this morning. On opening the book, teacher and scholars were struck with the appropriateness of the words to their present condition and feelings:—

> "What sinners value, I resign,
> Lord, 'tis enough if thou art mine."

"We will look at the meaning of these words, before we parse them," said the teacher. All felt their import too deeply to attend to their grammatical construction.—"What shall we do to be saved?" was the great inquiry; and during those two days of deep anxiety, seven dared to indulge a trembling hope, that God, for Christ's sake, had pardoned their sins. Though very anxious for the salvation of the souls of her pupils, Mrs. —— felt it to be very important that the studies of the school should not be interrupted; they were accordingly resumed on Monday, and were not again suspended.

The revival continued during the remainder of the term, and was still characterised by deep solemnity and stillness. About thirty, it was hoped, became the subjects of divine grace, and consecrated themselves to the service of the Redeemer. Many of these instances were very striking and interesting. A young lady at P. had just prepared herself to attend school in C. when her parents heard of the revival in this school. They had devoted their children to God in baptism, and felt a desire that this child of prayer might be placed in a situation favourable for religious improvement. Like many thoughtless ones, her heart was too much attached to the world to desire such privileges, and she obeyed with much reluctance; but very frankly told Mrs. —— what were the motives of her parents in sending her to M——. We have reason to believe that these parents, while they used the means, offered the prayer of faith. Every word of instruction seemed to take effect. The young lady became deeply impressed in view of her guilt and danger, and in one week from the time she entered school, she indulged a trembling hope of acceptance through a Mediator.—Another child of prayer was sent from parents who earnestly coveted the best gifts for their child, and the same results followed.—Do not such instances show most strikingly the efficacy of prayer, and the willingness of God to bless the efforts of his faithful disciples. Why then are not all the children of the church lambs in the fold of Christ? In view of this visit of mercy to this school, we are led to exclaim—"What hath God wrought!" "Not unto us, not unto us, oh Lord, but to thy name be all the glory."

*From the Christian Watchman.*

### CHARACTERISTICS.

#### THE ALMOST CHRISTIAN.

An attentive observer of character, in casting his eyes over the religious world, would meet with some who awaken at once the most sanguine hopes and keen regret. The many amiable and excellent qualities which distinguish them, the favourable disposition they manifest, and the regular habits they maintain, inspire a hope, that, however doubtful their religious character may at present be, they may at some future period become the subjects of divine grace, and that they are "not far from the kingdom of God." Yet on the other hand, who can perceive without regret, qualities eminently fitted to promote and adorn religion, blunted by indifference, or perverted by worldly influence? Who can refrain from exclaiming, "Would to God, these were not only *almost*, but *altogether* Christians!"

There resides in our village an individual who may serve as a specimen of this class of professors, and whom, out of compliment to the royal founder of this sect, I shall call *Agrippa;* nor is it improbable that some who glance at this paper may be able to trace in themselves a strong family resemblance. Agrippa has acquired an extensive knowledge of religious subjects; he can comprehend the whole system of doctrines contained in the word of God, as far as respects the theory of religion; can state them with perspicuity and accuracy; can defend them with acuteness of reasoning, and vehemence of controversy; and can even labour to instruct others in them with apparent fidelity and consistency.

In his deportment, Agrippa is strictly regular, and in the common, though improper sense of the word, *strictly moral.* Far from following the multitude in their excesses of riot and iniquity, his life is such as to gain him the highest reputation amongst his connections for integrity and *moral virtue;* nor can even calumny herself find occasion to stain his character. He seems in many respects more strict and punctual in his life than some, (oh tell it not in Gath!) of whose real piety we can scarcely doubt.

Agrippa feels it his duty to maintain constant habits of devotion. He regularly appears with his family in the house of God, and maintains throughout the hours of worship an air of solemn devotion. His religious affections, or rather feelings, are strong and ardent. Oftimes has he been observed to tremble under the word preached, and oftimes has melted into tears; at one time he seems to hear with emotions of terror, at another with joy and delight, a fervour of zeal, and an impassioned warmth of feeling, which to the mistaken conception of men appears more dazzling and decisive than the genuine graces of the Spirit.

Agrippa is certainly possessed of shining talents. In social prayer he is enlarged and pathetic, in religious conversation impressive and instructive, active and useful in the church, standing high in the opinion of many good men, and even admired by them; but it must be confessed by all who are intimately acquainted with him, that he stands yet higher in his own opinion, and holds himself in greater admiration.

Providence has blessed Agrippa with affluence; and it may be observed with pleasure, his "ten talents" are not laid up in a napkin, locked up with selfish avarice; nor are they wantonly squandered away by luxurious extravagance, but applied to truly benevolent purposes. The children of indigence are never driven with a frown from his hospitable door. Tenderly alive to the sufferings of his fellow mortals, his heart bleeds at every tale of woe; his hand is extended to wipe away every tear of anguish, to soften the bed of care, or to administer relief to the necessitous. Notwithstanding these hopeful symptoms and truly amiable qualities, there is reason to fear Agrippa is but *almost* a Christian.

It is true we cannot penetrate the recesses of the human heart; we cannot discriminate with certainty the motives and principles from which others act, nor even the secret springs of our own actions. But if it appear to an attentive observer that *principle* is wanting, that religion is but *an inanimate mass*, destitute of life; what is the most dazzling profession, but as "sounding brass, or a tinkling cymbal?" It is possible for a statue to be so well executed, as, at a distance, to be mistaken for a human body;

the artist may have carved it with such exquisite taste, that it almost seems animated, the lines bold and finished, the attitudes perfectly natural, the drapery flowing and elegant, the features harmonious and beautiful; we can scarcely persuade ourselves that it is not really that which it represents. Yet, however it may command admiration, it excites no interest; it awakens neither love nor hatred, neither compassion nor sympathy; and why? Because it is but a statue; it wants a principle of life; and moulded into whatever shape, it is still but a block of marble. Just so, many characters, like Agrippa, bear a striking resemblance to the genuine disciple of Christ; their habits of devotion and piety may be so conspicuous, as, at a distance, to be easily mistaken for the spirit of godliness; yet on a nearer approach, it is evident the vital principle is wanting, and that they are but so many artificial images of the christian character.

The love of Christ, wherever it exists, is an inward and an operative principle, powerfully constraining to acts of obedience.—But the *almost Christian* being destitute of so excellent a principle, is prompted to action by some inferior motives; such as reputation, interest, or influence. The praise of men is substituted for the approbation of God; self complacency and spiritual pride, for that humility which God dictates, and which is in the sight of God of great price; and a self-confident, yet unfounded expectation of future happiness, for that faith which is the operation of the Spirit of God.

Agrippa, in general, feels a warm confidence, which he mistakes for a full assurance of faith. Possessed of just so much religion as is necessary to lull asleep his fears, and calm the accusations of a guilty conscience, he cherishes a firm persuasion of his title to heaven and happiness, and speaks with the greatest confidence of his glorious prospects.

From this imperfect sketch of character, it will appear evident, that frequent and impartial self-examination is the incumbent duty of every one who professes the christian name, lest he be found among those who "deceive and are deceived;" that every grace may have its counterfeit, and that it is not easy to discriminate between those qualities which are merely natural, and the lower degrees of spiritual graces; and finally, that the mixture of good and evil, and the uncertainty that attends human character in the present state, should teach us to beware of indulging a censorious spirit; to be modest in the opinions we entertain of others, and diffident in judging of ourselves; and to wait that great day of the Lord, in which the secrets of all hearts shall be discovered, in which the righteous Judge shall "return and discern between the righteous and the wicked, between him that feareth him, and and him that feareth him not."

## TEMPERANCE.

*From the Genius of Temperance.*

### LIQUOR ADVERTISING.

Messrs. Editors—I take the liberty of submitting to your consideration the subject of newspapers advertising liquor. Every friend to temperance can see the happy effects of the efforts that have been already made; and they can, and do, truly feel the necessity of continued exertions. I feel, that it is the duty of every true friend to the cause, to use every faculty nature may have given him in furtherance of so good a cause.

The editors of papers who advertise liquors, can have but a very limited influence on the rum drinkers and retailers, as long as they advertise for the wholesale dealer. Can we expect to banish distilled spirits from the land, so long as the paper establishments (having three or four thousand subscribers, scattered in every section of the Union) continue the practice of informing every encourager of intemperance, where he can be supplied with any quantity or kind of liquor!—When the subject of intemperance was first proposed, it was considered by many, who really were friends to temperance, rather quixotic; and it may be thought to be carrying the thing too far, that people shall not be allowed to advertise liquor, that it may react and do more hurt than good. But I am not afraid of any reaction; and as for carrying any thing too far, that is the cry of every *temperate drinker* in the country. I am in favour of temperance, say they; but I will not join a society, for fear we may carry the cause of temperance too far, and cause a reaction. I am under no apprehension of becoming a drunkard, and drink only when it is necessary. Thus, from a fear of reaction, (being a warm friend of temperance), and believing it necessary, they think they will take a little. Thus every man, who does not wish to lend a helping hand to the great cause of temperance, can find many good and cogent reasons, in his opinion, why he should not. The importer thinks he is conferring a benefit, because the revenue is augmented by the importation of liquor; and besides, he cannot help it if people do get drunk; he is thankful he is not guilty of selling *intemperate men* liquor. The distiller has quieted his conscience by the salvo, that if he did not make new rum and whiskey, there would be more foreign liquor imported, and we had better make our own, than to send money to the West-Indies and other places to purchase it. The supplier of the retailer has also consoled himself with, well, I may as well have the profit of selling liquor as others. And the last agent of the rum drinker says, if I did not sell liquor by the glass, there are others that would. People will drink, and have it they will. The last, though not least of the promoters of intemperance, are the commercial newspapers. The advertising of liquor, say they, cannot make people purchase it; and if we should refuse, those who sell it would advertise in some other paper, and we may as well do it as others. Thus you see every dealer in spirits, and every promoter of intemperance, can find a ready excuse for *his* share of the evil.

ONCE A RUM-DRINKER.

*Canada.*—The following resolutions were adopted, at a late session of the Canada Methodist Conference:—

*Resolved*, That viewing the evils of intemperance; its ravages upon the healthful constitution of the body; its destruction of religious feeling and moral principle of the the mind; its blighting effects upon the comforts and opening prospects of life, and its fearful prevalence in many parts of this province, this Conference feel it to be an imperious duty to use their best endeavours, both by precept and example, to check its progress, and finally in connection with the efforts of their brethren of other religious denominations, to deliver the country from the fatal scourging of so dreadful a plague.

*Resolved*, That this Conference believe that (what is termed) the "moderate or temperate use of ardent spirits," is the fruitful source of all the intemperance which abounds in this country, and which is the cause of so much immorality, misery and destruction, both as regards the baneful influence of the so called 'moderate drinker's' example upon the morals of others, and the most inevitable effects of such vitiating indulgence upon himself.

*Resolved*, That this Conference view what are called Temperance Societies to be one of the most judicious and effectual instruments which can be used for the suppression of intemperance.

*Resolved*, That the members of this Conference do now form themselves into a Temperance Society; and they hereby agree to abstain entirely from the use of ardent spirits, to enforce upon the members of our church, and also upon our congregations, the important caution and duty of *entire abstinence*, and to use every lawful means in our power to establish Temperance Societies in our respective circuits and stations thro'-out the province.

*Resolved*, That this Conference do decidedly disapprove of any member of our church distilling or retailing ardent spirits.

*Honour to Boston.*—We heard a gentleman, the other day, speaking in terms of the highest praise of what he saw at the centennial celebration in Boston. "I spent some time," said he, "on the common, where were assembled people of all ages, classes, and conditions.—That beautiful ground was covered. All Boston was there! and among the whole, so far as I saw, not an individual was intoxicated in the least degree; nor was there in or around or near the scene, a booth or any another place at which intoxicating liquors were sold. Every thing was orderly, and the joyfulness was that of men, and not of brutes." We hope the gentleman will leave our city before the 4th of July next, or, we fear, when he relates the story hereafter, he will add a counterpart, as much to the disgrace of New-York, as what he now tells is to the honour of Boston. Perhaps the new city charter and the elections under it next spring may exert a purifying influence.—*N. Y. Jour. Commerce.*

*Ohio Methodist Conference.*—We learn from the Batavia Temperance Journal, that the Conference, at their session at Lancaster, passed a resolution in favour of Temperance Societies, and recommend to all their preachers to become members of Temperance Societies, and to advocate their utility. This is as it should be. We hope the time will come when every branch of the christian church will be purified from the "accursed thing."

*Connecticut.*—Nearly the whole state is organised into societies. The agent of the State Temperance Society has already organised fourteen new societies in Fairfield county, comprising more than one thousand members.

## INTELLIGENCE.

*From the Protestant.*

### MALTA.

One of the missionaries who lately sailed to the Mediterranean, thus depicts popery in Malta:—

*Oppression of the Poor by the Priests.*—We are daily learning more and more of the abominations of that wretched system, by which these deluded people are held in a bondage of ignorance and fear, through the cupidity and pride of a corrupt priesthood. These Pharisees grind the face of the poor, and devour widow's houses. A man in moderate circumstances was dangerously ill. His priest came to see him, and before leaving him, exhorted him *to leave something to the church;* the meaning of which is, that he would give a liberal bequest *to the priest.* He replied, that he thought it his duty to leave the little property he had to his wife and children. The priest assured him it would be for the good of his soul, to give him 500 *scudi*, $200, for the church. The sum was nearly equal to the whole value of the poor man's little estate. He pleaded for his wife and children, whom he was about to leave in a helpless condition; and the priest pleaded with equal earnestness for *the church*, and for the sick man's *soul.* He at length told the priest that he would think of the subject, and make up his mind. His wife was much concerned lest he should neglect his duty to the church, and thus do his soul an injury; and exhorted him to comply with the priest's demand. He grew worse, and the priest soon came again to visit him, and to administer the sacrament to him, *for which he was paid, according to the universal custom.* On this occasion he renewed his demand in behalf of "*the church.*" The dying man told him he had concluded it was his duty to give him nothing; but that he was determined to provide, as far as he was able, for the comfort of his family. In this determination he presisted to the last, much to the disappointment, and *grief*, of the priest. In an hour after the priest left him, he died. His poor deluded widow, who seems to have been a more devoted child of the church than himself, seemed to forget the loss she and her children had sustained, in her distress for the *sin of her husband.* She doubtless supposed he was suffering in purgatory, for his unfaithfulness to the church.—Her distress on this account was so great, that she fell sick, and in a few days after, died of *grief!*

*Holy Thursday and Good Friday.*—This is one of their most signal *festas.* We stepped into John's church, to see the representation of the *Saviour's tomb.* As we approached a little recess, about twelve feet square, at one end of the church, the light from without was excluded; but this spot was brilliantly lighted with wax candles of enormous size. In the centre of this recess, was what is called the *tomb*, being apparently a gentle mound of earth, elevated not more than a few inches in the centre, and strewed with flowers. In the back part of the recess stood two statues, representing armed Roman soldiers, one on each side, watching at the tomb. Over head was a splendid painting, representing a company of angels, hovering with the deepest interest over the sepulchre. The whole scene, though disgusting in the extreme to a Protestant, was well suited to captivate the superstitious, ignorant multitudes who are resorting to it; and to prepare their minds for the exhibitions that are to follow, of the *resurrection* and *ascension.* The church was filled with people, of all sorts, from the genteel and richly dressed, to the dirty, ragged beggar of the street; who all crowded in together, approached as near as possible to the sacred spot, and then kneeling promiscuously, repeated their prayers in a low voice, crossed themselves, and returned. Most of them evidently repeated by rote, and without a thought, or feeling of the solemnity, if not without knowing the import of the words they used. Here and there one, however, appeared more devout. Some were hurrying through their devotions, that they might hasten to another church and repeat them. The same exhibition is made in all the churches, and it is deemed highly meritorious, and is said to secure some peculiar indulgences to those who on this sacred day pay their devotions *in all the churches.* As we entered the avenue leading into the church, we saw on the steps of the edifice an object of very singular appearance; a human form, standing erect, but wrapped up closely in white, from head to foot, the arms, hands and head being entirely covered. I have seldom seen such a corpse-like figure. It was, however, a living, moving man, who, thus habited, and with heavy chains about his feet, *which he had obtained of the priests*, was voluntary doing penance, by dragging his chains from church to church, the whole day. There are a number of these deluded self-tormentors, showing their piety in the streets to-day. What the particular benefit is which they expect, whether pardon for past sins, or indulgence for future ones, or the relief of some of their friends in purgatory, I do not know. But they are considered, both by priests and people, as performing a very high and meritorious kind of devotion. I cannot express the feelings that were excited in my mind by the sight of these unhappy creatures, and especially by learning the fact that the *priests*, whose duty it is "to preach deliverance to the captives," and "let the oppressed go *free*," should be guilty of so gross a perversion of their office, as *to give the people chains*, and encourage them to drag them around the city, until, as often actually happens, they drop down through weariness! When, alas, will this people be turned from the power of Satan unto God!

No bells are rung to day; nor, I believe, till the moment after the resurrection takes place. But instead of bells, the people are summoned to church, &c. by a loud, harsh rattling, produced by the rapid motion of a machine placed in the belfries for the purpose. This offensive noise is stupidly called, "*crushing Judas' bones!*" And stupid as it is, this idea seems really to have taken deep hold of the people's minds. They listen to the sound with apparent pleasure; and hundreds of the rattling machines in miniature, may be seen in the hands of the boys all over the city, who turn their little cranks with as much spitefulness, and apparently with the same vindictive feelings, with which they would actually break the bones of the son of perdition, over the rack or the wheel, if they had him in their power!

*Catholic Amelioration.*—On application to the Pope, to permit the English Catholics to dispense with certain ceremonies, his holiness has issued two rescripts. In one of these his holiness has dispensed, in favour of the Catholics of England, with the abstinence from flesh meat on the festival of St. Mark, on the three rogation days, and all Saturdays which are not fasting days. In the other he has dispensed with the obligation of hearing mass, and resting from servile works on Easter-Monday and Whit-Monday. He has also transferred the observance of the Annunciation of the Blessed Virgin, and of St. Cuthbert's day, which was a feast of obligation in the county of Durham, to the Sunday immediately succeeding their festivals.

*Moral Darkness of Paris.*—Mr. Wilder, who was very active in forming and carrying into effect the plans of the Paris Bible Society, states that he found many persons wholly ignorant of the existence of such a book as the bible. One of the most respectable merchants in Paris, on whom Mr. W. called, and to whom he made known the intention of this Society to circulate the scriptures, with great simplicity inquired if he referred to the establishment of *some new periodical journal.* On further information, he said he believed he had heard of the book, and inquired if it was not a narrative of two men named Isaac and Jacob. How little do we, who are educated under the influence of the bible, commiserate the condition of those who never heard of the way of life and salvation!—*N. Y. Evangelist.*

*Anniversaries at Princeton, N. J.*—The examination of the classes in the theological seminary commenced on Thursday the 23d of September, and continued four days. Most of the Board of Directors were present. At the close of the examination on Monday evening, diplomas or certificates were conferred on twenty-one young gentlemen, members of the first class, most of them licentiates, who have finished the regular three years course of study, prescribed by the seminary. The address to the students at the close of the examination, was delivered by Rev. Dr. M'Auley, of Philadelphia. The semi-annual sermon before the Board of Directors, was by Rev. Dr. Fish, of Goshen, N. Y.

The Board of Directors met on Monday afternoon, the 27th Sept. to transact business connected with the interests of the Seminary. Measures were adopted to hasten the erection of another building for the purposes of a chapel and library.

*American Bible Society.*—The American Bible Society, during the month of September, issued more than 30,000 copies of the holy scriptures, most of which have been sent into the valley of the Missisippi. The presses of this establishment, amounting, if we remember right, to eighteen or twenty, kept constantly in operation by steam power, are pouring a flood of light and moral influence into this great and fertile valley.

The question has been often asked of late—"What will the National Society do with her ample funds, when the work of supplying the United States shall have been completed? Let no one indulge solicitude on this point. She will always have enough to do. The demands of this country, arising out of the natural increase of population and other sources, will keep many presses in constant operation. But the influences of the American Bible Society are not limited by the bounds of this country. Her field is the world. And as long as there shall be a family without a bible in their native tongue, in the islands of the sea, in Africa, in China, or in the world, the Society will have work to perform, and, we trust, zeal and energy to perform it.—*Richmond Tel.*

*More Pledges to the American Bible Society nobly redeemed.*—In October last, the counties of Franklin, Hampshire, and Hampden, Mass. (once composing the old county of Hampshire), promised to raise about $12,000 within two years, towards the extra effort. These counties have recently been visited the second time, by Rev. Dr. Proudfit, as a delegate from the parent institution. The Hampden County Auxiliary, with a population of thirty thousand, had promised the liberal sum of $5000, and has honourably redeemed the first half of its pledge. The county of Hampshire, which pledged $3,-500, has also fulfilled its engagement for the first year; and at its anniversary recently held in Northampton, adopted a resolution to pay the whole sum pledged by the first of January next. Should all the auxiliaries in our country fulfil their pledges with equal promptitude, and others contribute their proportion, and others engage at once in supplying their destitute, the Parent Society would still be able to execute its noble resolution, to the honour of the American character and the immortal welfare of millions on our frontier settlements.—*Bos. Rec.*

## REVIVALS.

*Whitesborough.*—The revival which has recently commenced in Whitesborough, we understand from Rev. Mr. Frost, and others, on whose information we can depend, is assuming a character deeply interesting. The three days meeting held there on the 22d, 23d & 24th ult. was evidently instrumental in deepening and extending the good work.

*New-York.*—A special attention to religion has existed for some time in a coloured presbyterian congregation in the city of New-York, under the labours of Mr. Wright, a coloured clergyman of good reputation. We learn that not far from seventy have made profession of their faith in Christ, during this season of refreshing, and that the interest still continues. How happy is it that in the gospel plan of salvation, there is "neither Bactarian nor Scythian, bond nor free." There is no distinction of a worldly character. "Christ is all, and in all."

*Champlain, N. Y.*—A letter from a clergyman at this place, to the editor of the Recorder, dated Oct. 20, says:—

"If I had time now, I would give you some account of the state of religion in these parts. For the present, I can say only, that the Lord has done great things for the year past. More than one hundred have already united with the presbyterian church in this place; and I believe as many more have joined other churches of different denominations. As one special fruit of the revival, we may mention a *spirit of benevolence.* All the benevolent operations of the church are promptly and cheerfully and liberally met, whether they be calls at home or from abroad. As a general thing, a *spirit of prayer* is another fruit; as an evidence of which the Lord is beginning again to answer the prayers of his people, and to revive his work. A few have recently gained a hope in Christ, and appear well. The converts generally appear well. A *spirit of unity and brotherly love* abounds among Christians, and a general disposition to hear the gospel amongst impenitent sinners.

"Accounts from the churches show that greater additions have been made to the number of Christ's professed followers, during the past year, than at any previous period. The cause of *temperance*, also, is evidently fast gaining ground in this county. It is but just that I should mention to you, that the Recorder has been one principal means of promoting this object. Throughout this county, many have been led to the cross of the Saviour, who had first been persuaded to abandon their cups; and so strong had the habit of drinking intemperately become, in many cases, that no other hope could be cherished for their souls, than that afforded by the Temperance Society. *Entire abstinence* is one of the redeeming spirits of our land.

"One thing more. The question I see sometimes, and indeed frequently, inserted in our religious papers, "Why revivals of religion are not more frequent?" &c. I answer—after all that may be said, and reasons given why, on this subject—that the true reason is: Those who are making this enquiry expect the kingdom of heaven to come by *observation.* If our brethren, instead of looking *abroad*, would look at *home;* instead of expecting a revival of religion *some where else*, would labour to promote one *where they are located;* instead of wearying God and themselves, by making the constant enquiry after *good news from abroad*, would pray God to revive his work *here*, and so *send out* this good news; then the object would be obtained, revivals promoted constantly, and the question no more asked.

"At the meeting of Presbytery in this place, on the 8th of September, the brick church recently erected for divine worship was dedicated to the service of almighty God, *Father, Son*, and *Holy Ghost.* Sermon by Rev. Mr. Chase, of Plattsburgh."

*Religion in New-England.*—From the "gleanings" which appear in the New-Hampshire Observer, as furnished by the editor of that paper, from the narrative read at the General Association, we derive the following items:—

In Plymouth, there has been an interesting seriousness, and some hopeful subjects of grace. The good work there has progressed gradually for two years; and about forty have been added to the church, many of whom trace their seriousness to the labours of their late minister.

In Cornish, a revival commenced last winter. In the words of the pastor, "the God of grace was in the midst" of the people; and it is hoped that this is the case at the present time. Thirty-eight have been added to the church; and a pleasant state of feeling exists among its members.

What follows, are desultory extracts from the accounts and remarks of the delegates, to the General Association, from foreign bodies:—

Rev. Mr. Barbour, from the General Association of Massachusetts, stated, that within its limits, comprising 275 churches, there were forty-five reported, at the meeting in June, as having been blessed with revivals; and that every church, which had been driven out of its house of worship, and deprived of its property, had been prospered in spiritual things.

He added, that in Groton, where the meeting was held in June, there is now a revival in progress. During the meeting, the minister of the place made a public request that ministers and Christians would converse plainly and pointedly, on the subject of religion, with the families in whose houses they lodged.

The Congregational Association of Rhode-Island contains ten churches, and about 1000 communicants.

In Pawtucket there has been a revival. A house of worship was put up about a year ago, and a society formed of thirty persons; the society now contains 500; and the church consists of sixty members.

In Providence, there has been an unusual attention, which followed a faithful and practical series of sermons on the doctrines of the gospel; forty have been added to the church.

In Bristol, during the last winter, there was a powerful work of grace. One hundred were added to the congregational church, one hundred to the baptist, and more than one hundred to the methodist.

The General Conference of Maine held its meeting in June. Between 600 and 700 were then reported as having been added to the churches during the year.

In Connecticut, about one-fourth of the churches have been visited by the Holy Spirit. Revivals have followed exertions to promote temperance. A revival of religion has existed in the state-prison for two years.

*Massachusetts.*—For six or eight months past, many of the congregational churches in this state have been blessed with the cheering influences of the Holy Spirit. We believe that not less than 45 or 50 churches have been visited in this manner; but we have not been favoured with direct intelligence from any of them.—There may be reasons which render it inexpedient to publish full accounts at present; but we would venture to suggest to the pastors of those churches, that nothing tends more to the glory of the gospel of Christ, and to the encouragement of those who are struggling for the maintenance of his truth, than simple and modest statements of the effects produced by this truth, when attended by the influences of the Holy Spirit, on the hearts and lives of men.—*Boston Recorder.*

*Vermont.*—A correspondent writes from Rutland county as follows:—"There are very favourable appearances in a number of towns in this county. In one, more than fifty; in another, about twenty; and in others a less number, have obtained hopes of having experienced the great change which is unto life."—*N. Y. Ev.*

## SABBATH SCHOOL DEPARTMENT.

### THE SUNDAY SCHOOL SYSTEM.

No one thing in the modern improvements of moral education and useful discipline of mind, will bear comparison with that philosophy, which is developed in the plan of a well conducted Sabbath school. The few remarks which we here present, illustrate our views on the subject with perspicuity. They are from the Christian Spectator for the present month:—

The principle on which this institution is built is exemplified every week in almost every christain family. An elder brother or sister sits down, surrounded by a group of the younger members of the family, to teach them lessons of morality and religion. There is here nothing stately, or distant, or reserved; it is just a familiar and affectionate interchange of tho't, between those who know more and those who know less, for the benefit of the latter. And the same spirit that dictates this instruction, will also discover itself in a watchful regard for the interests of these young children, during the whole week, and during every week; in seasonable counsels, admonitions and efforts, designed to do them good. Now if we look in upon a Sabbath school, what more do we see than this same principle brought into action upon a more extended scale; the children of many families collected in groups around their teachers, to receive instruction out of God's word, in the simplest manner possible. Here is no pulpit formality; no assumption of authority, no distant or awe-inspiring manner; nothing to chill the blood, or obstruct the utterance, or confuse the thoughts of a child. The voice which speaks to them is not the voice of a stranger. If it is not literally the voice of a brother or a sister, it is that of one whom they know and respect and love; and they listen to it with delight. And in the progress of the exercise, not only the teacher questions the child, but the child is encouraged to question the teacher, and the whole is in every respect, as familiar as a common fire-side conversation. And the teacher does not forget his class during the week, but so far as circumstances permit, he takes cognisance of their conduct, and if he does his duty, offers up his prayers for them in the closet, that his next meeting with them, and every meeting with them, may subserve their best and immortal interests.

From the simplicity of its principle, the Sabbath school institution has this important advantage; that it admits of universal application, both in relation to circumstances and individuals.

In every large city there is a fearful amount of population, who if left to themselves, will never enter the door of a church, or come within the hearing of religious instruction. Now if we were to go around into these habitations of ignorance and wretchedness, and invite their miserable tenants to the house of God, and even furnish them with apparel decent for appearing there, we might possibly succeed in bringing them for a single Sabbath, or a few Sabbaths; but as for making them regular attendants by any such means, it were unreasonable to expect it. Nay, if a church were built in the midst of a population, and a preacher established in it, and its doors thrown open to all, without a farthing's expense, if nothing more were done, that would be, in a great degree, a neglected church, and that in the same degree, a useless ministry. But let a Sabbath school be planted amidst such a population, and let pious and enterprising teachers be sent out into the highways and hedges, on an exploring tour of mercy, and they will bring into this sacred enclosure a multitude of children ready to perish; and here they will come under the full influence of religious instruction; and as the Sabbath school is only a stepping stone to the church, almost before they or their parents are aware of it, they are in God's house, listening to his word and singing his praises. Is it not manifest, then, that the Sabbath school, from the simplicity of its principle, does that which the church cannot do? Indeed, it acts as a handmaid to the church; and having gathered its children together to receive its own appropriate blessing, it brings them with beautiful simplicity to the church, to receive another.

*Sabbath Schools and Politics.*—At second meeting at Cincinnati, in behalf of Sabbath schools at the west, at which Hon. John McLean presided, the following sentiments were advanced by D. K. Este, Esq:—

"In Sabbath schools, children are taught those great principles of morality and religion, on which the stability of our government is based. A community thoroughly imbued with the principles of the bible, will understand their rights, and understanding them, they will know how to defend them. Such a nation cannot be enslaved. They will possess virtue sufficient to prevent internal commotion. In such a community, demagogues, those scourges of republics, will meet with no success. Ignorance is the foster parent of demagogues. Dispel ignorance, and the very term, as a concrete, would cease from our vocabulary. Sabbath school instruction will likewise do away that wretched system of electioneering which now disgraces our country and corrupts our morals. On what is the whole system of electioneering founded, but on the supposed ignorance of the people, which exposes them to the arts of every intriguing aspirant for office?"

Such is the real bearing of Sabbath schools on politics; and such, no doubt, were the views of him, if there ever was such a person, who congratulated an audience that the balance of political power would come into the hands of those who had been educated in Sabbath schools. And such is the effect which demagogues are afraid of, and to prevent which they raise such an outcry against Sabbath schools as dangerous.—*Vt. Chron.*

*Meetings at the West*, for the promotion of Sunday schools in the valley of the Mississippi, have exhibited much zeal and liberality. Presbyterians, Baptists and Methodists are uniting their hands and hearts in this noble enterprise. At a meeting in Cincinnati, $1,300 was subscribed. At a second meeting in the same place, the amount was increased to $2,300. At Lexington, Ky. $1,200 was pledged. At Frankfort, $500, and at Louisville, $1000.

A meeting was held on the 4th inst. in Newark, N. J. for this object, and seven hundred dollars were subscribed. The general agent stated at this meeting, that seven states in the valley of the west are supplied with state agents, to superintend and carry forward the work, and that a considerable number of Sabbath school teachers are now on their way to the field, and that before winter the number of labourers would be *forty.*

Rev. Dr. Ely, of Philadelphia, has been engaged since last August, in a voluntary agency in the eastern part of the state of New-York, for the Sabbath school enterprise in the valley of the Mississippi. The amount of donations obtained by him for this object since the 29th of August, is $1,580.69. He states in his report, "were it not for the claims of home, of my family, and my congregation, I should feel bound to devote a year, instead of six months, to the important service in which I have entered as a volunteer."

## WESTERN RECORDER.

**UTICA: NOVEMBER 2, 1830.**

*Christian Worldlings.*—There is a class of people, somewhat numerous in society, that seem to be appropriately designated by this incongruous epithet. It may be difficult exactly to describe them; but, they may be easily known, by the fact, that they virtually attempt to serve both God and man. They on the one hand profess religion, and on the other, have fellowship with the *haters* of genuine piety.—They go alternately to the house of God and to the place of vain amusement. On the Sabbath, they "item, go to church," and criticise the sermon, the prayers and the singing; but six days in the week, they seem to devote as fervently and as uninterruptedly to the world, as if this were to be forever their abiding place. Others may be seen at the evening prayer meeting, conference or lecture. These are too busily occupied with the world, to find sufficient leisure. Their spiritual brethren delight in these seasons of social worship, and regard them as precious privileges; but as for these men, they have no "relish" for "dull" prayers or exhortations, and would expect to derive little benefit or enjoyment from the place where they are offered. Occasionally, for *conscience* sake, however, when there is no money to be made, and no "social party" to be attended, they will, like the people of the world, be seen at a regular evening lecture, especially if they may expect some great display of talents.

Let religious conversation of a spiritual character be timely introduced, and these men are mute. Urge them to speak, and behold they "have no talent." Introduce worldly conversation at any time, and they have the gift of a ready utterance. Talk to them of the externals of religion, when they are not too busily occupied about other matters, and they will show even more interest than is generally manifested by people of the world. For the most part, they have zeal enough in externals, so long as they can keep clear of subscription papers. These must not be circulated too freely. Times are hard. Objects of beneficence are multiplying. The men must take their stand, or forsooth, they will be impoverished. Yet, once in a great while, when an object which is univesrally popular is presented, they will give a round sum, which shall answer as a "noble example" for others.

It might be useful to follow these men from their houses of business, into the retirement of their families. Many of them, no doubt, occasionally attend family worship. When there is sufficient time, a chapter is hastily read in the bible, and half finished, perhaps, before the

family are seated. The stillness of devotion is never realised, till prayer commences. Even then the little ones are allowed to play, and the older ones to yawn. The prayer, with the exception of a few set phrases and formal sentences, is but a mere schedule of some *fifty* or an hundred things to be prayed for, if one only had the disposition or leisure for doing it. The prayer is no sooner *said*, than all again is bustle. The last syllable of the "Amen" is drowned by the sudden burst of worldly conversation. The children must look to the Sabbath school for their instruction; the bible must be left unexpounded; and no one of the family receives a timely word of exhortation. The world, and the things of the world, furnish the materials for reading and conversation; and as for the closet, if such a place can be found, there all is emptiness and formality. It is not warmed by the love of God, beaming from the heart. It is not wet by the dews of heaven; nor does it bear witness to the aspiration of holy desires, or devout contemplations.

The above sketch is but hasty and imperfect. Some of the features, however, are true to nature; and if they serve to stir up the reader to self-examination, the object will be answered. Practical religion is a consistent thing. Sound principles may exist without it; but, comparatively speaking, they will be of little avail.—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." What an emphatic declaration! Reader, lay, it by the side of your conscience. Things that we love supremely, will of necessity, one should think, engross much of our time and conversation.—The man who has any *ruling* passion is expected to make it manifest. It is after all a sad thought, that many who have a name to live are "dead, twice dead, and plucked up by the roots." In applying this subject, let every one begin at home.

*Education Convention.*—The General Convention of the Friends of Education was held in this village, according to appointment, on Thursday and Friday last; the County Convention at Whitesborough on Wednesday. The three days were exclusively occupied in the proceedings; and from the zeal which was manifested, and the measures adopted, we are led to expect important results. The representation from distant counties being too limited to justify the adoption of any specific plan for general operations over the state, it was resolved to call another convention, to meet at this place, on the second Wednesday in January next, to accomplish the important object. The proceedings of the Convention will appear in our next. The subject of education has our warmest regard, and we look with interest at every step to improve the system.

*Munificent Donation.*—A donation of $20,000 has been recently made to the trustees of the Massachusetts General Hospital, for the use of the "McLean Asylum for the Insane," by Mr. Joseph Lee, heir to the estate of the late Mr. Francis Lee, who, it appears, was for some time a patient in the asylum. Notice of this donation has been given in the following letter to the trustees of the General Hospital:—

BOSTON, *Oct.* 21, 1830.

*Gentlemen*—I am authorised by Mr. Joseph Lee, heir to the estate of the late Mr. Francis Lee, of this city, to place in your hands property to the amount of $20,000, for the use of the "McLean Asylum for the Insane," subject however to a deduction of $250 annually from the income of the four ensuing years, to be paid Dr. Rufus Wyman, the physician and superintendent; and in the event of his death, to his heirs.

In frequent visits to the asylum, during nearly two years that the deceased was a patient, his friends have become acquainted with the admirable provision made for the attention and care of one of the most severe afflictions that befal human nature, and appreciating the rare union of the requisite qualities possessed by the present superintendent, believe that a more appropriate or better use cannot be made of a portion of this estate, than by contributing to the support of this *well administered and humane institution.* They feel at the same time, that they do but carry into effect what might have been the views of the deceased, had the power been restored to him of acting for himself.

That this may long escape the abuses to which the best public institutions seem so liable, and never want the means to accomplish its benevolent ends, under the guardianship of those, whose characters are a pledge for the faithful application of the trust reposed in them, is the wish of the donor, and, gentlemen,

Your respectful, obedient servant,
THOMAS LEE, Administrator
to the estate of Francis Lee.

Installed, in the city of New-York, on Friday the 22d ult. Rev. *Heman Norton*, over the Union presbyterian church in Prince street. Sermon by Dr. Spring. This church and congregation has been recently gathered, under the successful labours of Rev. Mr. Finney. The house was once owned by Universalists, who had Abner Kneeland for their preacher. The *shepherd* became too corrupt for his *flock*. The latter, beginning to dwindle, chose a smaller place of meeting; which in its turn was abandoned. Kneeland is now an Atheist. The career of universalism is downward, in more senses than one.

On the 27th ult. Rev. *Joel Parker*, over the free presbyterian church of the 1st ward. Sermon by Rev. Mr. Ludlow. The exercises were very interesting, and the place of worship was crowded. The congregation now worship in a large upper chamber; but it is hoped they will ere long be furnished with a spacious house of their own. The plan of establishing a free church in such a place as New-York, cannot be too highly commended.

At the late circuit court in Vermont, the Society for the Propagation of the Gospel in foreign parts, recovered judgments in all their suits pending for lands in controversy in that state.

*For the Western Recorder.*

## SABBATH UNION.

The Executive Committee of the General Union for promoting the observance of the Christian Sabbath, have learned with high satisfaction, that the General Assembly of the Presbyterian Church, and the Reformed Dutch Church of North-America, have recommended the *eleventh day of November*, 1830, to be observed as a day of fasting, humiliation and prayer, with reference to the profanation of the Christian Sabbath by many professors of religion, and by the thoughtless and irreligious, throughout the land. The Committee recommend to all the officers and members of the General Union, and to the officers and members of Auxiliaries, to unite on the day specified, in humbling themselves before God, on account of their sins, and the sins of the churches, and of the people, in view of the desecration of the Lord's day; and that they importunately pray that the General Union, and its Auxiliaries, may be guided in all their doings, by divine wisdom; and that Christians of all denominations, and especially members of Sabbath Unions, may exhibit in their lives, employments and conversation, a holy reverence of the Sabbath; that the judgments of an offended God may be averted from the churches and from the nation.

By order of the Executive Committee.
LEWIS TAPPAN, *Cor. Sec'ry.*

It is universally admitted, that the prevalence of knowledge and virtue among a people, is indispensable to elevated and permanent national prosperity, and pre-eminently so for the perpetuity of republican institutions, in a nation so extended as our own in territory, so rich in soil, so multitudinous in numbers, so vigorous in enterprise, and, unless restrained by moral power, so sure to be carried by the tide of a corrupting abundance, to dissoluteness, effeminacy, and ruin.

It is not denied, that the Sabbath brings to our aid the only power which can conduct our glorious experiment of self-government to an auspicious result; the only power which can balance the temptations of avarice and wealth, and reconcile eminent prosperity with moral purity and abiding liberty and equality.

It is alike obvious, that the Sabbath exerts this salutary power by making the population of a nation acquainted with the being, perfections, and laws of God; with our relations to him as creatures, our obligations to him as subjects of his moral government, and our character as sinners for whom his mercy has provided a Saviour; under whose remedial government we live, to be restrained from sin, and excited to duty, by the alternate influence of hope and fear, and to be reconciled to God by the energies of his Spirit attending his word and ordinances.

It is by the reiterated instruction which the Sabbath, duly observed, imparts to the population of a nation; by the moral principle which it forms; by the conscience which it maintains and invigorates; by the habits of cleanliness and industry which it creates; by the rest and renovated vigour which it bestows on exhausted animal nature; by the lengthened life and higher health it gives, and by the holiness it inspires, and the cheering hopes of heaven that it awakens, and the protection of heaven which its observance ensures—that the Sabbath becomes the great moral conservator of nations.

It is the government of God, made effectual by his Spirit, which produces that righteousness which exalteth a nation; and the Sabbath is the chief organ of its administration, the mainspring of all moral movements, the great centre of attraction and fountain of illumination to the moral world.

This omnipresent influence the Sabbath exerts, however, by no secret charm or compendious process upon masses of ignorant and unthinking men; but by calling up the voluntary attention of each individual to those truths by which his knowledge is augmented, and motives are pressed upon his heart, and habits of conscientious action are formed.

The Sabbath exerts no more moral power upon those who withdraw themselves from the duties of it, than schools or seminaries exert of intellectual power upon the vagrant population who never attend them. The folly of expecting to maintain the religious and moral character of the nation without the Sabbath, would not be surpassed by the attempt to disseminate learning over the nation by empty school-houses and colleges. In proportion, then, as the inhabitants of our nation are withdrawn by business or pleasure from the instructions of the Sabbath, to the same extent will its moral power be impaired, and the temptations of our abounding prosperity prevail, to corrupt our virtue, and to undermine our republican institutions, and hasten us onward to that fearful state of guilt, which will render self-government impossible, and despotism itself the lesser evil.

The liberties of our country, the welfare of the world, are at stake. If this nation fails in her vast experiment, the world's last hope expires; and without the moral energies of the Sabbath, it will fail. We might as well put out the sun, and think to enlighten the world with tapers; destroy the attraction of gravity, and think to wield the universe by human powers; as to extinguish the moral illumination of the Sabbath, and break this glorious mainspring of the moral government of God. And when shall we stop, if not now? and how shall we arrest the evil, but by voluntary association and voluntary reformation? Will you, then, beloved countrymen, for the pitiful gain of Sabbath-day earnings, rob the animal creation of that rest which the Creator gave to them, when he gave dominion over them? Will you forego the means of grace purchased to you by the blood of Christ; stop in your families the wells of salvation, and put out the light of life, and teach your children to work out their destruction, instead of their salvation, upon the Sabbath-day? Will you besiege the citadel of civil liberty, and undermine the pillar which sustains the entire superstructure, and bury yourself and your country in its mighty fall? You would not steal nor rob for gain, nor send out pestilence upon the land, nor let out wild beasts and reptiles to poison and rend. You would plead no liberty of conscience to do this, and no children's bread earned by such enterprise. Why then will you persist so deliberately, so eagerly, so inflexibly, in the violation of the Sabbath, which is but a comprehensive mode of wresting from us all our blessings, and letting out upon the land all manner of evil.

To the labouring poor, particularly, would we say, it was for you especially, that the Sabbath was made; and will you sell your birthright? In all countries where the Sabbath is not kept, the poor are pressed down beneath a hopeless bondage. The Sabbath, duly observed, will raise your families to intelligence, and competence, and all civil honours, as the wheel of Providence rolls; while the violation of it would raise up over you a monied aristocracy, thriving by your vices, and rising by your depression, and dooming you and your posterity to be hewers of wood and drawers of water forever. If you continue to violate the Sabbath, you may wear the livery of freemen, but it will be in the house of bondage; you may go thro' the mockery of voting for your rulers, but it will be done under the powerful dictation of masters. God is wise, and you cannot mend his institutions, or do without them: He is omnipotent, and you cannot flee from him: He is almighty, and you cannot stand before him: He is just, and will by no means clear the guilty. And now, friends and brethren, we trust that through inconsideration you have given yourselves to the violation of the Sabbath; and that, when your own and your country's deep interest in its preservation are considered, you will desist from it, and give your example and influence for the preservation of that blessed day, which is so eminently the poor man's friend, and which hitherto you have too lightly esteemed.

To the ministers of the sanctuary, we look for abstinence from "the very appearance of evil;" for vision eye to eye, and the lifting up the voice together as a trumpet, to declare to this nation its sin, and to warn the wicked from their evil way. Jealousy can have no place here; we are all sinking together; no denomination can survive the obliteration of the Sabbath.

To the churches of our Lord, of every name, redeemed by his blood, and associated to maintain his ordinances and extend his cause, we look for a careful example, a thorough discipline, and a cheerful concentration of their influence, to form an efficient public sentiment, which shall rescue the Sabbath from profanation and oblivion. If professors of religion violate the Sabbath, who will observe it? If they do not stand forth united for its preservation, who will defend it? And if, for its violation, "judgment shall begin at the house of God, what shall be the end of them that know not God, and obey not the gospel?"

# POLITICAL.

## FOREIGN.

London papers to the 17th of September, were received by an arrival at New-York on Wednesday last.

It is stated in the papers, though not officially, that the Austrian government had acknowledged the now government of France.

It is also said, that the Emperor of Russia had ordered that French vessels, bearing the tri-coloured flag, should be admitted into his ports.

The evidence of wide spread uneasiness throughout Europe, grows stronger and stronger, at every successive arrival of intelligence from that quarter of the world. Insurrections follow each other in rapid succession.

*Insurrection in Brunswick.*—A disturbance broke out in Brunswick on the 6th September, and proceeded to such a length as to induce the Duke to quit his dominions; and it is said he had fled, and one of his aids-de-camp, his secretary, and coaches, had arrived in England.—The people, or the mob, as they are called, demanded of him, that some cannon which had been planted in different stations in the town, should be removed, that the Chambers should be acknowledged, that the Duke should not go to England, and that he should not send his money out of the country. He at first affected to yield to their wishes; but afterwards, he attempted to adopt more decisive measures to suppress the tumult; but upon finding that he could not rely upon his troops, and every thing assuming a formidable appearance, he made his escape from the back yard of his palace, guarded by a body of hussars, and fled for his life beyond the frontiers of his dominions. The castle was then set on fire by the mob, the furniture demolished, and when the engines arrived to extinguish the fire, they were prevented by the people from approaching it.

*Brunswick, Sept.* 7.—Yesterday evening an angry multitude assembled before the theatre, who had filled their sleeves, pockets and hats with stones. When the Duke left the house to step into his carriage, the mob hissed and insulted him. The military who were at hand, kept the multitude in awe. When the Duke had driven a few paces, he was attacked with a shower of stones. The coaches drove full gallop to the palace, and reached it amidst showers of stones. All the military were now assembled about the palace, cannon planted, and every thing put in a state of defence. The incensed multitude surrounded the palace, but without venturing to attack it. The windows of the police office, the mint, and other public offices, were broken.

On the following morning the citizens assembled, and resolved to form themselves into a burgher guard, but declared at the same time, that they would not join either of the two parties, but confine themselves to the defence of persons and property.

*Sept.* 8.—Dreadful and melancholy events have taken place here. The populace had, for some reason or other, got into an affray with the troops, who had no orders to fire, and were, in consequence, compelled to retreat into the garden of the palace, from the fury of the populace, whose numbers continually increased. Intoxicated by this victory, the populace broke into the ducal palace, (which the Duke left, as well as the city), and at last set fire to it, so that it has unhappily been consumed, with all the treasures it contained.

The populace seemed now disposed to proceed to farther excesses, but a body of armed citizens had been formed in the mean time, for the defence of the public safety, under the direction of the most respectable and opulent inhabitants, who, in order that they might be strong enough for every contingency, called upon the military to join them, to which they willingly acceded; and it is hoped that farther mischief will now be prevented.

*Sept.* 9.—The Duke took his departure on Wednesday, at nine in the evening, and the palace was set on fire by the people, to whom the troops offered no resistance. No one has been killed or wounded. No private property has been disturbed, and tranquility is completely restored.

The civic guard has been formed, under M. Lewis Lobbecke. The regular troops are commanded by Lieut. Gen. Von Herzburg. Both forces perform the service in the common, and with the best understanding.

On the 9th the counsellors of state, Von Munchhausen and Henneberg, constituted a provisional government, which has convoked the states. If the members shall by the 12th be assembled, to the number required by the constitution, they will then proceed to take into consideration the state of the country.

*France.*—All was tranquil in Paris at the latest dates. But much discontent had been previously excited by the appointment of Talleyrand, as minister to England. "Yesterday, (says a correspondent of the Journal du Havre, of Sept. 9), at the soiree of Gen. LaFayette, a movement of surprise attended the entrance of this old adherent of the various regimes of the last forty years; and when the ex-Bishop of Autun had seated himself beneath the canopy by the side of the friend of Washington, he might have heard on every side of him the most bitter and pungent remarks of the company, upon the contrast which these two contemporaries exhibited. The one had been as remarkable for the stability of his principles as the other for their mobility. Yet the insincere regard and mock proffers of civility were unable to disconcert the imperturbable ambassoder. The visit of M. de Talleyrand, however, was short; and it is doubtful whether it will be renewed. All the members of the ministry have not consented to support the responsibility of this choice. But it is understood that the Duke of Wellington had signified his pleasure to receive M. de Talleyrand, and that sufficiently explains the cause of his appointment."

Talleyrand was to leave Paris for London, about the 20th of September.

The French papers, says the London Courier of the 14th, announce "the recognition of Louis Philip by Austria and Wirtemburg, but do not confirm the statement which appears in the morning papers, of the recognition by Prussia. No doubt, however, was entertained on the subject; and as Austria has recognised the new system, the French probably feel that Prussia and Russia will follow naturally.

*The Netherlands.*—The extraordinary session of the States-General was opened on the 13th September, by a speech from the King. It is, as might have been expected, (says the Morning Chronicle), of too general a character to allow of any inference being drawn from it. The question of separation, he says, "can only be discussed in the manner which is prescribed by the same fundamental law, to the observation of which we are bound by a solemn oath." If the States General were not to decide according to the rules prescribed for the States General, why assemble the States General?—The Belgians will be defeated in the States General; and the question for consideration is how will they act afterwards?

*Rotterdam, Sept.* 7—9 *o'clock.*

"Accounts have been received here from Brussels, dated yesterday, which state that great disunion reigns in that city. There are now said to be three parties, one for preserving the union with Holland, a second for entire independence, and a third for a junction with France.

"Persons who have just arrived from Antwerp, state, that a body of volunteers, with several pieces of cannon, from Liege, who were marching to the assistance of the people of Brussels, were met by a regiment of lancers, and desired to turn back. This they refused to do, and high words ensuing, the Liege volunteers shot the colonel of the lancers, upon which that regiment charged, and put to the sword nearly 600 of the volunteers. This number, it is hoped, is much exaggerated; but no doubt is entertained as to the fact of the rencontre."

The deputation from the city of Namours was not received by the King; the excuse being that these deputations have become too numerous, and that Holland will soon be sending him counter deputations.

A deputation had been received at Brussels from Charleroy, declaring its adherence to the project of a separation of Holland from Belgium; stating that the *garde urbane* were ready to join them in repulsing any attack of the Hollanders upon that city.

The diplomatic corps has declared that the spirit of the treaty of London is not hostile, in any degree, to the separate constitution of the two states under the sceptre of the Orange dynasty.

*Spain & Portugal.*—Nothing had occurred in Spain or Portugal of a decisive character, but much anxiety prevailed in both countries. The funds were of no value.

A great number of officers on service, with their regiments, have been arrested at Badajos, and in other parts of Castile. The reason of these arrests is not known, but it is supposed to arise from speaking their sentiments too freely.

*Great-Britain.*—A melancholy event occurred at the celebration of the Liverpool and Manchester rail-road, on the 15th September. Mr. Huskisson, who with many other persons of distinction attended on the occasion, had just shaken hands with the Duke of Wellington, and was standing in the road, when a rail-road carriage approached at great speed, and before he had time to get out of the way, ran over him, and broke his limbs to such a degree as to cause his death. Mrs. Huskisson was present on the distressing occasion, and a witness of the catastrophe. In consequence of this event, the Duke of Wellington declined taking part in a procession which was to take place at Liverpool, and other festivities which had been planned. Mr. Huskisson was chosen member of the House of Commons at the late election for Liverpool, which he had represented for many years.

Some disturbances had taken place in Ireland. The Rockites were guilty of many excesses.

*From Russia.*—The ship Black Warrior, from St. Petersburgh, arrived at New-York on Monday evening. She brings intelligence that the French vessels lying in the road-stead were allowed to display the tricoloured flag as late as the 26th of August, but the captains and crews were not permitted to have communication with the shore. Mr. Randolph had had his first audience with the Emperor, who accepted and acknowledged his credentials.

*Martinique.*—We see it stated in some of the papers, that the tri-coloured flag was raised on the receipt of the intelligence of the French revolution, with great enthusiasm, at Martinique. We learn that the private letters received at this port give a very different account. When the news arrived, the shops were all closed and the streets emptied, and a general gloom prevaded St. Pierre. The tri-coloured flag was not hoisted until three or four days had elapsed, and then in obedience to orders from France, and without any appearance of cordialty on the part of the inhabitants of the island. The inhabitants seemed disposed to avoid all conversation upon the subject; they were all silent, as if a common distaste for the change was entertained. This is not unexpected intelligence; for it is well known that the population of the island are zealous Bonapartists, whom no change, which did not restore the Emperor's family to the government, would satisfy. Business on the island was represented as very dull.—*New-Haven Advertiser.*

*Actual Service of the King of England.*—The whole of his majesty's service at sea may be stated as follows:—Six years as a midshipman; eleven months as lieutenant; three years and ten months as post chptain; and seven weeks as admiral of the fleet, in which rank he escorted Louis XVIII. to Calais, on his restoration to the throne of his family.

*Terrible.*—The British brig Matilda, lying at Bomay, on the coast of Africa, exploded on the 13th of May. How the accident happened never can be known, for every one of the ship's company, with upwards of one hundred blacks who were on board, lost their lives, the Matilda being riven into atoms.

## DOMESTIC.

*Choctaw Treaty.*—The Tuscaloosa Intelligencer gives some of the heads of the treaty lately concluded with the Choctaw tribe of Indians, from the notes of a gentleman who was present when the treaty was entered into. The stipulated reservations are stated as follows:—To individuals who cultivate fifty acres each, (not to exceed forty persons), 640 acres are reserved; to those who cultivate 40 acres each, not to exceed 400 persons, 480; to those who cultivate 30 acres each, not to exceed 400 persons, 320; to those who cultivate 20 acres each, not to exceed 350 persons, 160; to those who cultivate 12 acres each, not to exceed 340 persons, 80 acres. All orphans are to be entitled to a quarter section. The head of each family that may reside on the lands five years will be entitled to a section of land; with a half section for each child over ten years; and a quarter section for those under ten. An appropriation of 50,000 dollars is made for the support of common schools; and 400,000 dollars, in twenty annual instalments, are to be paid to the nation. Four chiefs are to receive $250 each per annum, for twenty years. Should a republican form of government be adopted, $500 per annum for twenty years are to be allowed to the chief. The United States promise to support three preachers and three teachers, and to keep up three smithies, for the term of sixteen years, and to support a wheelright for five years. The Choctaws are to be secured in their Arkansas purchase in fee simple, so as to exclude any state or territory from being hereafter laid off from the Choctaw reservation. The nation so formed is to be governed by its own laws, and to be protected from foreign invasion and strife by the U. States. Each warrior is to be provided with a good rifle; and there are to be distributed among them 1000 blankets, 1000 wheels, 1000 ploughs, 1000 pair of cards, 1000 axes, and 1000 hoes. The removal, as has been before stated, is to take place in three years, at the expense of the government, and their stock to be paid for at valuation.—*N. Y. Evening Post.*

*Vermont.*—On the 19th ult. the Legislature of Vermont, after *thirty-two* ballotings, elected Mr. *Crafts*, the national republican candidate, Governor of that state. And on the 21st ult. Hon. *Sam'l Prentiss* was elected United States Senator from that state, for six years after the 3d of March next, in place of the Hon. Dudley Chase, whose term will then expire.

*Plymouth District.*—The Plymouth (Mass.) Memorial publishes the following extract of a letter from John Quincy Adams, in answer to one informing him officially of his nomination. The letter is dated:—

"*Quincy, Oct.* 15, 1830.

"If my fellow citizens of the district should think proper to call for such services as may be in my power to render them, by representing them in the twenty-second Congress, I am not aware of any sound principle which would justify me in withholding them. To the manifestations of confidence on the part of those portions of the people, who, at two several meetings, have seen fit to present my name for the suffrages of the district, I am duly and deeply sensible."

*Ex-President Monroe.*—The New-York papers state, that the venerable ex-President Monroe arrived in that city on Tuesday evening last. His health is in a tolerably good condition. He intends to make that city his residence at least during the ensuing winter.

*American Claims against France.*—The National Intelligencer, in remarking upon this subject says, that "the impression seems to be general, and is doubtless well founded, that the revolution in France is decidedly favourable to the long-standing claims of our merchants on that government. Those now at the head of the affairs of that country would not, and will not, we dare say, hesitate to acknowledge and allow any just claim of the United States."

*New-York Market.*—The second edition of the New-York Journal of Commerce of Thursday says, "We do not find that any material effect has been produced by the news published this morning. A parcel of 600 bls. Alexandria flour afloat was sold this morning at $5.18 3-4. Cotton is quite as dull as before.

*Mourning Apparel.*—We learn by the Evangelist, that a number of citizens of New-York have signed an agreement not to wear mourning apparel. They consider it an unnecessary expenditure, an occasion of folly, extravagance, and ostentation, and tending to withdraw the mind from salutary reflections.

*Marble Cemetery.*—A cemetery is building in New-York, the tombs and walls of which are to be principally of marble. The wall will be 666 feet in circumference, raised twelve feet above the earth, and *sunk ten feet below it.* The top to be "*stuck with glass.*" The object is to render it perfectly secure from the "resurrection men."

*A Good Day's Work.*—At Shutesbury, on the 29th of September, Mrs. Bogue, on the anniversary of her birth day, at the completion of her ninety-fifth year, spun fifty-four knots of woollen yarn, of a superior quality. Such women were our mothers. How many of the younger portion of their descendants at the present day can equal this performance?—*Worcester Spy.*

*Curious Case.*—At the oyer and terminer, for Queens county, last week, a woman was tried, convicted, and sentenced to the state-prison at Mount-Pleasant, two years, for stealing a horse, and running away with the same in men's apparel. A parallel case can hardly be found in the annals of criminal judicature.

A store in Pittsfield, N. H. near the meeting-house, was burnt with its contents, owned by Dr. Sawyer, and valued at $3000, on the 11th inst. $2500 insured by the Ætna Co. The building was owned by minors. The post-office was kept in an upper room; all the books and papers belonging to which, together with many valuable papers belonging to a considerable estate, now under administration, were entirely destroyed.

A new house which the presbyterian society of the town of Sheridan, Chatauque co. were building for their pastor, Rev. Mr. Gray, and which was nearly finished, was burnt on the 16th ult. The fire took by accident.

## MARRIED,

In Albany, on the 26 ult. by Rev. Mr. Campbell, Mr. *Levi Thomas*, of Utica, to Miss *Elizabeth T. B. Cuyler*, daughter of the late John Cuyler, Esq. of Albany.

In Sennet, Cayuga co. on the 24th ult. by Rev. Mr. Brace, Rev. *C. C. Beardsley*, of Stockton, to Miss *Clarissa P. Rust*, of Sennet.

## DEATHS.

In Philadelphia, on the 19th ult. Mrs. *Anne Brown*, wife of James Brown, Esq. late minister of the United States in France.

In Augusta, Geo. on the 11th ult. *James R. Gould*, Esq. son of the Hon. James Gould, of Litchfield, Conn. aged 26.

In Boston, on the 9th ult. Gen. *John G. Boyd*, naval officer of that station, formerly a brigadier-general in the army.

## CENTRAL AGENCY.

The monthly meeting of the Central Agency, will be holden on Tuesday the 9th inst. at the office of the Corresponding Secretary, corner of Mary and Second streets, at 2 o'clock, P. M. The members from abroad are earnestly requested to attend.

The friends of home missions within the bounds of this agency, are respectfully urged to make all suitable exertions to collect the subscriptions which are already taken up, and becoming due, as the year draws to a close; and also to forward to us, as speedily as possible, all monies which are designed for our object. Our treasury is entirely empty, and we have some appropriations now due which must be paid immediately. Hitherto the Lord hath greatly prospered us; and we do hope, that by the vigorous prosecution of this branch of christian enterprise, a rich revenue of glory will ultimately redound to the honour of our divine Master.

R. CUSHMAN, *Cor. Sec. Cen. Ag'y.*
*Utica, Nov.* 1, 1830.

*For the Western Recorder.*

J. S. SEYMOUR, receiver for the African Colony of Wilberforce, Upper-Canada, acknowledges the receipt of the following sums, for the benefit of the colony:—

| | |
|---|---|
| From Moses Allen, New-York, | $20 00 |
| Aurora, Cayuga county, | 4 19 |
| Scipio Square, do. | 8 00 |
| Auburn, 1st Pres. Society, | 35 13 |
| Skeneateles, Onondaga co. | 27 18 |
| Clinton, Oneida co. | 57 00 |
| Warren, Bradford co. Penn. | 3 00 |
| Richmond, Ontario co. | 11 00 |
| By B. R. Jenkins, Auburn, | 6 55 |
| From Ithaca, 1st Pres. Society, | 8 75 |
| Augusta, Oneida co. | 12 00 |
| Avon, Livingston co. Epis. Society, | 6 00 |
| Cross-Creek, Washington co. Penn. | 5 00 |
| Wheatland, Monroe co. | 9 25 |
| Geneva, Cayuga co. 1st Pres. Con. | 15 06 |
| Whitesboro', Oneida co. Pres. Ch'h, | 11 47 |
| Utica, 2d Pres. Church, | 9 37 |
| New-Haven, Con. African Church, | 12 43 |
| Auburn, Methodist Society, | 2 75 |
| Constable, Franklin co. | 2 00 |
| Sodus, Wayne co. | 2 00 |
| Salina, Pres. Congregation, | 10 00 |
| Albany, St. Peter's Church, | 25 00 |
| Crownpoint, Essex co. | 4 00 |
| James Kelsey, | 1 06 |
| Plattsburgh, Pres. Congregation, | 10 00 |
| Franklin, Delaware co. | 5 13 |
| China, Genesee co. | 3 00 |
| Brooklyn, Con. | 6 00 |
| Pomfret, do. | 3 00 |
| York Mills, Oneida co. | 1 87 |
| Owasco, Cayuga co. Sandbeach Ch'h, | 1 13 |
| Cliftonpark, Saratoga co. Bap. Ch'h, | 20 00 |
| West-Bloomfield, 1st Pres. Society, | 3 00 |
| Sheridan, Chatauque co. | 4 00 |
| St. Clair, Allegany co. Penn. | 5 00 |
| Painesville, Ohio, | 12 20 |
| Bath, Steuben co. | 7 00 |
| Bloomsbury, New-Jersey, | 5 00 |
| Westmoreland, Oneida co. 2d church, | 2 27 |
| Total, | $396 79 |

*Auburn, Oct.* 14, 1830.

REMOVAL.

JAMES INGOLS has removed from his old stand to No. 42, Genesee street, next door above Clark's four-story Building. *Utica, Nov.* 1, 1830. 44

FRIZETTS, CURLS, BRAIDS, &c.

JUST received from New-York, a lot of Frizetts, Puff Curls, Braids, &c. by JAMES INGOLS.
*Utica, Nov.* 1, 1830. 44

THE ANNUALS FOR 1831.

THE Atlantic Souvenir, The Token, the Pearl, and the Youth's Keepsake, for 1831, just received by HASTINGS & TRACY, No. 94, Genesee street.

Also, Cabinet History of England, by Sir J. Mackintosh; Galt's Life of Byron, being No. 9 of the Family Library; Crabb's Dictionary of General Knowledge, with several hundred engravings; Wilbur's Lexicon of Useful Knowledge, with 450 engravings; The Barony, a new novel, by Miss A. M. Porter.

Also, Christian, Anti-Masonic, and Farmers' Almanacks, for 1831. *Oct.* 25, 1830.

CLINTON FEMALE SEMINARY.

THE Winter Term of this Institution will commence on Thursday the 18th of November. Terms as usual. *Clinton, Oct.* 22, 1830. 43w4

HOUSES TO LET.

A BRICK House on Lansing street, two wood Houses on Varick street, and one on Whitesboro' street. Also, the new Brick Store, No. 76, Genesee street.—Enquire of PARKER & HASTINGS.
*Utica, Oct.* 26, 1830. 43

JAMES DANA & CO.

ARE now receiving, direct from England, their fall supplies of HARDWARE, CUTLERY, SADDLERY, and CABINET WARES; which they offer wholesale and retail, on very advantageous terms to purchasers. Their assortment will be found very general, and well selected. *Utica, Oct.* 12, 1830. 41w6

BRASS ANDIRONS, SHOVELS & TONGS, Tea-Trays, Knives and Forks, Hollow-Ware, and almost every article in the Hardware Line for housekeeping, will be found very low, at the store of
JAMES DANA & Co. 88, Genesee street.
*Utica, Oct.* 12, 1830. 41w6

PARKER & HASTINGS,

HAVE just received a fresh supply of GROCERIES, embracing almost every article usually kept in their line, which they offer at a small advance from cost, at wholesale or retail. Merchants and tavern-keepers are particularly invited to call, and examine their stock. They have on hand—
75 chests Hyson, Young Hyson, and Hyson Skin Teas, of different cargoes,
15 hhds. St. Croix, and Muscavado Sugars,
30 boxes Lump and Loaf Sugars,
15 boxes and bbls. White, Havanna, and India Sugar.
20 bags Green and Java Coffee,
20 " Pepper and Spice,
40 kegs plug, Ladies' twist and Cavendish Tobacco,
100 boxes Bunch and Bloom Raisins,
10 kegs do.
100 M. Spanish and American Segars,
40 hhds Molasses,
20 casks Lamp Oil, first quality,
150 qt. Cod and Scale Fish,
50 bbls and half bbls Mackerel,
20 do. do. Shad,
60 boxes Bar Soap and Candles,
Herring, Dunfish, Long and Short Pipes, Almonds, Filberts, Brazil Nuts, Cloves, Cassia, Nutmegs, Chocolate, Currants, Mace, Sallad Oil, Prepared Cocoa, London and American Mustard, Sultana Raisins, Cayenne Pepper, Shot, Lead, Mats, Matches, Pepper Sauce, Olives, Pickles, &c. &c. *Utica, Oct.* 5, 1830. 40

WINES.

FOR sale by PARKER & HASTINGS, No. 90 Genesee Street,
20 qr. casks Malaga
15 pipes and qr. casks, different qualities Madeira,
5 " Old Port and Imitation do.
10 doz. Champaigne,
20 " Claret, do. on draught,
A few doxen White Hermitage and Muscat,
10 qr. casks Sherry, Sicily, and Madeira,
WINES.
*Utica, Oct.* 5, 1830. 40

BY order of James Dean, Judge of the court of Common Pleas in and for the county of Oneida, all the creditors of *Asa Campbell*, an insolvent debtor, are required to show cause, if any they have, before the said Judge, at his office in Utica, in the county of Oneida, on the 20th day of December next, at 10 o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be thereafter exempted from all arrest or imprisonment, agreeably to the provisions of the revised statutes relating to "voluntary assignments by an insolvent, for the purpose of exonerating his person from imprisonment."
Dated the 1st day of November, 1830.
44w6 ASA CAMPBELL, *Insolvent.*

## POETRY AND MUSIC.

### THE AUTUMN EVENING.

*By Rev. William O. B. Peabody, of Springfield.*

Behold the western evening light!
 It melts in deepening gloom;
So calmly Christians sink away,
 Descending to the tomb.

The winds breathe low, the withering leaf
 Scarce whispers from the tree!
So gently flows the parting breath,
 When good men cease to be.

How beautiful on all the hills
 The crimson light is shed!
'Tis like the peace the Christian gives
 To mourners round his bed.

How wildly on the wandering cloud
 The sunset beam is cast!
'Tis like the memory left behind
 When lov'd ones breathe their last.

And now above the dews of night
 The yellow star appears!
So faith springs in the heart of those
 Whose eyes are bath'd in tears.

But soon the morning's happier light
 Its glories shall restore;
And eyelids that are seal'd in death
 Shall wake to close no more.

### ANTHEMS AND SET PIECES—No. V.

"NON NOBIS, DOMINE."—Few pieces have been more praised by scientific men, or less understood by executants, than this. The reason is obvious. It is a mere specimen of skillful contrivance in harmony. It is not to be regarded as devotional; and the words, for that matter, might as well have been in Chinese, as in Latin or English. The peculiarities of the piece are inappreciable, except to scientific ears. The man who takes it in hand as a mere plain piece of harmony, will find it devoid of interest, after all that he can do with it. At the same time, no composer, since the days of Bird, to whom the piece has generally been attributed, has ever produced any thing *of the kind* which is equally meritorious.

The melody of each part is divided into three short sections. That of the first treble commences in G major. The sections are closely connected; the second and third being exactly alike, except that the latter is a transposition of the former, four degrees below. The second treble commences two beats after the first, and is nothing more nor less than the first treble transposed to the signature of two sharps. Just four beats after the commencement of the second treble, the base repeats the same melody in G major, a double octave below the first treble. And thus, while there is in fact but one melody in the score, the parts by beginning at different times, have the effect of three melodies, and through the skill of the composer, are kept throughout in regular harmony. The whole composition possesses a high degree of symmetry. It is found in most of the miscellaneous compilations of the day; but its only proper place is in a volume of scientific specimens, or in treatises on harmony.

## MISCELLANEOUS.

*From the Christian Spectator.*

### TWO MILLIONS OF SLAVES.

The greatness of the evil of slavery in this country, our limits will not permit us to describe in detail; we can only sketch a hasty outline. There are in this land of freedom and humanity and christian light, not less than two millions of slaves; two millions of human beings, men in shape, and with immortal souls like men, but whom the laws regard only as property; who are bought and sold in the market place like cattle; whose emancipation is in most places obstructed by legal barriers; and whose instruction even in the elements of knowledge is almost every where forbidden by laws grounded on dire necessity. There is nothing worse than this in Austria; and we had almost said, in Turkey. To think of such a mass of ignorance and degradation, is enough to overwhelm with shame every high minded patriot. Every one of these two million of slaves occupies the place which a freeman ought to occupy. Their labour is employed to cultivate the soil of the fairest, and in natural advantages, the richest portion of this country; and as if the earth were cursed for their sake, the soil refuses to yield its increase. How much land in certain districts of our country, once highly productive, is "worn out?" What has worn it out? The system under it has been cultivated. It has been trampled into barrenness under the feet of slaves. Indolence, unthriftness, and other kindred vices, necessarily characterise such a population. The slave, working for another, and eating bread which is not his own, works as little as he can, and consumes like a prodigal. The freeman, working for himself, and living at his own expense, works as much as he can, and consumes with a careful economy. On this ground the defenders of slavery rest one of their favourite arguments; namely, that the condition of the slave as an animal is superior to that of a free labourer. Consequently a distressing commercial embarrassment is almost every where the constant attendant of the evil; so constant that this cause must, in the course of perhaps another half century, make slavery a burden on the slave-ridden planter, too grievous to be borne any longer. The state of society where such a system prevails, to say nothing of the moral habits natural to the master and the slave, is almost necessarily inconsistent with the establishment of christian institutions. Where the face of the country is divided into small farms, and interspersed with villages, and where the population is of one sort, there the people can provide themselves with common schools, there they can build for themselves churches within an hour's distance of every man's door. Who expects to see such a state of things, where the soil is divided into large plantations, on each of which the stately dwelling of the proprietor is surrounded only by the huts of degraded beings whom it is his settled policy to keep in ignorance? These two millions of slaves are the natural enemies of the country; this we can affirm on the authority of their masters. To them, more strikingly than those who rule over them, these truths are "self-evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." "Let it never be forgotten," says a southern defender of slavery, "that our negroes are truly the jacobins of the country; that they are the anarchists and the domestic enemy, the common enemy of civilised society, and the barbarians, who would, if they could, become the destroyers of our race?"

But where lies the remedy for this evil? In legislation? Who is to legislate the substitution of free labour for slave labour, on the plantations of the southern states? Not Congress; nor the legislatures of the free states, singly or combined; but only the legislatures of those states in which this vicious constitution of society is established. In other words, the progressive emancipation of these slaves is, under God, only in the hands of their masters. And before any thing can be done, those masters must be made to see that the thing is both desirable and practicable. Public opinion must be rectified and awakened, and that in the slave-holding states. The time is near at hand, when those states will be no longer able to endure the expense of slavery.—Already they feel that something is crushing them; but they know not what it is. The efforts of the Colonisation Society are contributing much to the formation of a correct and decided public opinion.

### THE TAHITIAN'S SURPRISE AT THE GOSPEL.

Previously to the bible being printed in the language of Tahiti, the missionaries were accustomed to assemble the natives, for the purpose of reading from manuscript, portions of the scriptures which they had translated into their language.

On one of these occasions, while Mr. Nott was reading the 3d chapter of the gospel of *John*, when he had finished the 16th verse, a native, who had listened with avidity and joy to the words, interrupted him, and said, "What words were those you read? What sounds were those I heard? Let me hear those words again." Mr. Nott read again the verse—"God so loved the world," &c. when the native rose from his seat and said, "Is that true? Can that be true? God love the world, when the world not love him! God so loved the world, as to give his Son to die, that man might not die. Can that be true?" Mr. Nott again read the verse—"God so loved the world," &c. and told him it was true, and that it was the message God sent to them, that whosoever believed in him, would not perish, but be happy after death.

The overwhelming feelings of the wondering native were too powerful for expression or restraint. He burst into tears, and as these chased each other down his countenance, he retired to meditate in private, on the amazing love of God, which that day had touched his soul; and there is every reason to believe he was afterwards raised to share the peace and happiness resulting from the love of God shed abroad in his heart.—*Ellis' Polynesian Researches, v. 1.*

### A PARSIMONIOUS MAN.

The man who is *little* in *little* things, is a hard and severe master; it is but in matters of small moment that he is known to his servants; and what need they care for his generosity in gold, when he is hard in silver? He who is cautious about bits of wood, eloquent in the art of bargaining about brooms, severe in exacting his penny-worth of toil from those he employs, is to all intents and purposes a parsimonious man, let him gild his name with public bequests as much as he pleases. It is by his daily conduct and habitual expenses that his character for generosity or parsimony must be estimated.—There may be other reasons for putting one's name into benevolent subscriptions; but nature speaks out in private; and he who is truly generous, will feel for the lowly, and will be ready to aid the distressed and the deserving, though unseen of others. The man who is readier with a sermon than with a sixpence, to the mendicant at his gate; who is so pious himself, that he is afraid of encouraging profligacy, by giving alms to beggars of suspicious morals; who stints his table lest excess of creature comforts should beget pride and lasciviousness in his household, and is austere and harsh to his dependents, lest by mildness he might make them forget that they are servants; may be a very respectable sort of person, and of good repute to the world; yet he is but an indifferent Christan, let his attendance at church or at a meeting-house be as punctual as it may.

### FAITH.

There are many individuals, who puzzle themselves, and perplex others, with curious questions and nice speculations as to what is included in faith; such as, Does repentance precede faith, or does faith lead to repentance? Does faith include trusting in Christ, or is trusting only a consequence of true faith? Theological riddles these, which tend to any thing but profit, Whereas, in the common concerns of life, we find no difficulty in determining what faith means. Were we to be told that a poor man, having been informed that relief would be afforded him on his applying at a certain place, yet never made such an application; should we hesitate for a moment to conclude that he could not have believed the account that was given him? If he said that he did, should we believe him? This is supposing him to be really in distress, and to have received the information from a person on whose knowledge and veracity he could depend, and that no physical obstacle incapacitated him for following the directions given him, in order to his obtaining it. Yet, how much has been written by way of assisting persons to ascertain whether they believe or not, while the question might be decided summarily and unequivocally, by a reference to the effects, which, if it be genuine, it must produce.—*Christian Observer.*

### LOTTERIES.

It is surprising to us, that so long after the excellent example of England, the American legislature has not abolished lotteries. In the mean time individuals and religious bodies are protesting against them, and we doubt not that before long, the eyes of the nation will be opened to the enormity of the evil. What shall we despair of, when we learn that the populace of Paris have put down gambling, which the late government of France upheld, and our own government, we lament to say, takes no steps to abolish, though it protrudes into the very vicinity of our most fashionable abodes, and might, we fully believe, without any improper or unconstitutional stretch of power, be promptly and effectually suppressed? We are led to the above remarks, by a series of excellent recent resolutions of the General Assembly of the presbyterian church in America, denouncing lotteries as "legalised gambling," and urging the duty of suppressing them.—*London Christian Observer.*

## LITERARY AND SCIENTIFIC.

### PROPOSALS

For publishing, at Boston, a semi-monthly Religious Journal, to be entitled,

### THE CHRISTIAN SOLDIER.

TO BE EDITED BY OLIVER JOHNSON.

The subscribers propose to commence, on the first Wednesday of January next, the publication of a paper with the above title; the prominent object of which will be, to oppose the pernicious doctrine of Universalism, and to expose the sophistry and prevarication, on which its advocates, in the absence of every thing like reason and sound argument, rely for its support. We say this will be the *prominent* object; not meaning, however, to exclude from its columns other subjects, with which this is intimately connected, and to which the discussion of it may lead.

We do not engage in this warfare with the enemies of christianity, on account of a partiality for our preconceived opinions on religious subjects, or from a vain desire to obtain a momentary triumph over our opponents. If we did not honestly believe that we were actuated by motives higher than these, we would lay aside our pen at once. We are persuaded, beyond a doubt, that there is a hell, where all who die in impenitence will be forever tormented; "where their worm dieth not, and the fire is not quenched."—We believe that all mankind are justly exposed to this fearful doom, and that the only way to avoid it, and secure the favour of God and the everlasting happiness of heaven, is by repentance of sin and faith in Jesus Christ. Believing thus, we cannot but view with unfeigned sorrow the prevalence of a doctrine, which teaches that the righteous and the wicked, the knave and the honest man, shall alike inherit eternal life; and that the wretch who imbues his hand in his neighbour's blood, and then adds to the fearful enormity of his guilt the destruction of his own life, will be admitted to a seat at the right hand of God. Notwithstanding the repugnance of this doctrine to the plainest dictates of reason, we would not oppose it, if we did not believe it contrary to the revealed will of God, and that many souls are enticed, by the siren song of "*Peace*," to that very hell the existence of which it denies. We are friends to the happiness of our race, and would not see any of them miserable, if in our power to prevent it.—And it is with the hope, that we may be instrumental in saving souls from perdition, that we embark in this contest.

We are sensible that our undertaking is one which involves great responsibility, and that it will be attended with peculiar difficulties. We shall have to deal with many whose known characters exclude them from the pale of reputable controversy. Argument, with such persons, is out of the question. Sophistry, profane wit, and ridicule, or the scornful sneer, are the only weapons they wield in defence of their principles. With persons of this description it is hard to deal. But the task, though disagreeable in the extreme, is a necessary one. Sophistry will sometimes gain a thousand proselytes, where the truth will make but little impression; and the grossest absurdities are often taken for truth, because presented in an enticing form. No doctrine is so congenial to the natural heart as Universalism. It imposes no restaint upon the passions; it cuts off the most powerful motives of obedience to the divine law; it puts to silence the admonitions of conscience, and rocks the cradle of carnal security; and leaves a man to the unrestrained influence of a heart "deceitful above all things, and desperately wicked." Instead of pointing the sinner to the "straight and narrow way," and requiring him to "take up his cross and follow Christ," it impiously bids him sleep on, and assures him that all will be well! Instead of requiring him to "work out his salvation with fear and trembling," it assures him that he has nothing to do in order to avail himself of the benefit of Christ's atonement; that whether he leads a life of devotion to God, or wades through the world in human blood, it makes no difference; that he may die in the lowest depths of wickedness, and wake up in heaven! Alas! how many have listened to its song, and gone blindfolded to perdition!

We do not say that all Universalists are of the character above described. For aught we know, there may be those who have embraced the doctrine, preposterous as it is, from an honest conviction of its truth, and who may be moved by reason and argument. And we doubt not there are many, whose minds are wavering between truth and error, and who, if it were not for a wish that it might be true, would yield to conviction. To *convince* and to *persuade*, and *not* to *enrage* and *coerce*, will be our aim. We mean never to render "railing for railing;" and while we maintain a firm opposition to the doctrine in question, we shall endeavour at all times to treat our opponents with candour and christian forbearance. If the cause in which we are embarked cannot be sustained without resorting to a low and vulgar abuse of our opponents, then we will gracefully yield them the palm of victory and quit the field.

The subscribers have made an agreement with the editor of "The Anti-Universalist," by which they will become proprietors of that establishment at the close of the present year. They have thought that the paper would be more acceptable to its patrons, and the public generally, under the above title, and in an enlarged form. It will be afforded to subscribers on the same terms, viz. $1 per annum, in advance, or after the receipt of the first number. It will be printed on a royal or medium sheet, and its mechanical execution will not be inferior to the best papers of the day.

We would respectfully say to clergymen, and the friends of religion generally—We need your assistance. Our task will be an arduous one, and doubly so, unless we are aided by your prayers, your counsels, and your patronage. We hope by a humble reliance on divine grace, and constant and unceasing effort, to "commend ourselves to every man's conscience in the sight of God;" to do something (though it be but little) to stay the flood of ungodliness which is sweeping over our land; and to be instrumental in saving some souls from perdition, who shall "shine as stars forever and ever."

Persons who will procure five subscribers, and forward us the pay, free of expense, shall receive a sixth copy gratis. Companies of ten or more shall receive their papers at a discount of one-fourth. Subscription papers should be returned by the 15th of December next. Address, "KIMBALL & JOHNSON, Printers, Franklin avenue, Boston."

LEONARD W. KIMBALL.
OLIVER JOHNSON.

*Boston, October*, 1830.

*The Epitome of Universal Geography*, comprising a view of the political condition of the various countries of the globe, by Nathan Hale, Esq. of Boston, in one volume thick duodecimo, is represented as one of the best works of the kind; valuable for the accurate selection and judicious arrangement of prominent facts, and specially fit for schools, and ready reference.—*Nat. Gaz.*

### BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

| | | | |
|---|---|---|---|
| *New-York.* | | Newark Ins. Comp'y | par |
| City Banks | par | Trenton Banking Co. | do |
| Except Franklin | broken | Rathway Far. & Mec. | do |
| Long-Island Bank | par | Salem Banking Co. | 1 1-2 |
| Dutchess County | par | Monmouth | broken |
| Lansingburgh | par | Franklin | do |
| Bank of Albany* | 1-4 | Hoboken | do |
| Albany State Bank* | do | Paterson | do |
| Other Albany Banks* | do | Protection & Lombard | do |
| Newburgh* | do | Jersey City, | do |
| Orange County | do | State, Trenton | do |
| Catskill | do | All others | 1-2 a 3-8 |
| Farmer's, Troy* | do | *Pennsylvania.* | |
| Other Troy Banks | do | Philadelphia Banks | 1-4 |
| Saratoga County | do | York | 1-2 |
| Mohawk | do | Chester County | 3-8 |
| Utica | 1-2 | Delaware County | do |
| Geneva | do | Reading | do |
| Auburn | do | Pittsburgh | 1 |
| Ontario | do | Gettysburgh | do |
| Central | do | Chambersburgh | do |
| Chenango | do | Carlisle | do |
| Ithaca | do | Lancaster | do |
| Ogdensburgh | do | Greensburgh | do |
| Jefferson County | do | Brownville | do |
| Wayne County | do | Silver Lake | 50 |
| Rochester | do | Others uncertain or broken | |
| Monroe County | do | *Delaware.* | |
| Livingston County | do | Banks of this state | 1-2 |
| Middle District | broken | *Maryland.* | |
| Columbia, Hudson | do | Baltimore Banks | 3-8 |
| Greene County | do | Somerset & Worc. | broken |
| Washington & Warren | do | Cumberland | do |
| Plattsburgh | do | Princess Ann | do |
| Niagara | do | Elkton | do |
| J. Barker's Exchange | do | All others | 3-4 a 1 |
| *Maine.* | | *Dist. Columbia.* | |
| Bath | 1-2 | Bank of Columbia | uncer. |
| Waterville | do | Alexandria Merch. | broken |
| Castine | broken | Franklin | do |
| Wiscasset | do | All others | 3-4 |
| Kennebeck | do | *Virginia.* | |
| Passamaquoddy | do | Banks of this state | 3-4 a 1 |
| Hallowell & Augusta | do | *N. & S. Carolina.* | |
| All others | 3-4 | Banks of these states | 1 a 2 |
| *New-Hampshire.* | | *Georgia.* | |
| Banks of this state | 3-8 | Banks of this state | 2 a 3 |
| *Vermont.* | | *Ohio.* | |
| Banks of this state | 3-8 | Chilicothe | 4a5 |
| *Massachusetts.* | | Marietta | do |
| Berkshire Bank | broken | Steubenville | do |
| Essex, Salem | do | Farmers & Mechanics | do |
| Farmer's, Belchertown | do | New-Lancaster | do |
| All others | 3-8 | St. Clairsville | do |
| *Connecticut.* | | Mount-Pleasant | do |
| Norwich Bank | par | Western Reserve | do |
| Eagle, New-Haven | broken | Columbus | do |
| Derby | do | Others uncertain or broken | |
| All others | 1-4 | *Miscellaneous.* | |
| *Rhode-Island.* | | New-Orleans Banks | 3 |
| Pawtucket | broken | Michigan | 1 |
| All others | 3-8 | Detroit | broken |
| *New-Jersey.* | | Upper-Canada, York | 3 |
| State, Newark | par | Kingston | broken |
| Do. Elizabethtown | do | Quebec | 3 |
| Do. New-Brunswick | do | Montreal | 2 |

* Bills of these Banks, $20 and upwards, par.


### STEAM SCOURING AND SPONGING CLOTHES,

OPPOSITE the Old Stand, one door below E. Cross' Marble Factory, by R. & W. PAUL.

The public will please to take notice that my brother has arrived from Paris, with a new style of cleaning clothes, different from any in the United States.

R. PAUL.

*N. B.*—WM. PAUL hopes that by his steady attendance, and experience in business—having scoured seven years in Paris—that he will receive a share of public patronage, at his present stand, in company with his brother. He can clean Linen as well as Woollen Cloth; also, Silks, Cassimeres, and Cashmeres, and all kinds of apparel. Old and faded garments will be brought to their original color, and warranted not to fade again.

☞ The public are hereby warned to beware of John Granison, as we shall not be accountable for clothes damaged by him in scouring or coloring.

ROBERT PAUL,
WILLIAM PAUL.

*Utica, Oct. 5, 1830.*


BY order of James Dean, Judge of the court of Common Pleas in and for the county of Oneida, all the creditors of *Asa Campbell*, an insolvent debtor, are required to show cause, if any they have, before the said Judge, at his office in Utica, in the county of Oneida, on the 10th day of November next, at 2 o'clock in the afternoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be thereafter exempted from all arrest or imprisonment, agreeably to the provisions of the revised statutes relating to "voluntary assignments by an insolvent, for the purpose of exonerating his person from imprisonment."

Dated the 25th day of September, 1830.

39w6 ASA CAMPBELL, *Insolvent.*

### NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

| | | | |
|---|---|---|---|
| *Ashes.* | | *Leather.* | |
| Pot, 2000lbs. | $108 25a | Sole, oak tanned, lb. | 20a25 |
| Pearl do. | 116 12a | —— hemlock | 18a22 |
| *Candles.* | | Dressed up. side | 1 75a2 67 |
| Mould | 9a10 | Undressed do. | 1 50a2 25 |
| Dipped | 9a | *Molasses.* | |
| *Clover-Seed.* | | New-Orleans, gal. | 28a30 |
| Per lb, | 6a8 | *Oil.* | |
| *Coffee.* | | Whale, gal. | 34a35 |
| Havana | 10a12 | Sperm, summer | 65a67 |
| Java | 13a14 | —— winter | 80a85 |
| *Cotton.* | | Linseed, | 83a85 |
| Upland | 10a13 | *Provisions.* | |
| Louisiana | 11a14 | Beef, mess, bbl. | 9 50a9 75 |
| Alabama | 10a13 | —— prime | 5 75a6 00 |
| *Feathers.* | | Pork, mess | 15 00a15 50 |
| Live American | 34a36 | —— prime | 10 00a10 37 |
| *Fish.* | | Hams, north. lb. | 10a11 |
| Dry cod, cwt. | 2 25a2 37 | Butter, N.Y. dairy | 12a15 |
| Scale | 1 50a | Hog's Lard | 10a12 |
| Pickled, bbl. | 2 50a3 00 | Cheese | 6a8 |
| Mackarel, No. 1 | 5 00a | *Rice.* | |
| Shad, Con. mess | 8 50a8 75 | Prime, 100lbs. | 2 25a2 75 |
| Herring | 2 87a2 94 | *Salt.* | |
| *Flax.* | | Turks-Island, bush. | 45a46 |
| American, lb. | 7a8 | Liverpool ground | 38a40 |
| *Flour & Meal.* | | *Sugar.* | |
| N.Y. super. bbl. | 5 06a5 12 | Havana, white, lb. | 11a14 |
| Western (canal) | 5 18a5 37 | —— brown | 8a9 |
| Rye flour | 3 37a3 50 | New-Orleans | 7a8 |
| Indian meal | 2 75a | Loaf | 17a19 |
| *Grain.* | | Lump | 15a16 |
| Wheat, northern | 97a1 00 | *Tallow.* | |
| —— western | 1 00a1 04 | American, lb. | 6a7 |
| Rye | 64a66 | *Teas.* | |
| Corn, north yellow | 63a65 | Bohea, lb. | 32a34 |
| Oats | 28a36 | Souchong | 44a75 |
| Barley | 56a58 | Hyson-skin | 38a75 |
| Beans, 7 bushels | 7 00a8 00 | Young-Hyson | 70a1 06 |
| *Hides.* | | Hyson | 85a1 12 |
| La Plata, lb. | 15a16 | Gunpowder | 1 00a1 30 |
| S. A. horse, piece | 1 50a1 60 | Imperial | 1 00a1 30 |
| *Hops.* | | *Tobacco.* | |
| First sort, lb. | 9a | Richmond, lb. | 3a6 |
| *Lumber.* | | Cuba | 14a22 |
| Boards, p. M. | 15 00a16 00 | *Wines.* | |
| Plank, pine, | 25 00a30 00 | Madeira, gal. | 1 25a2 25 |
| Scantling, pine | 15 00a16 00 | Port | 75a1 75 |
| Do oak | 20 00a25 00 | Teneriffe, L. P. | 82a1 25 |
| Shingles, bundle | 2 50a3 50 | *Wool.* | |
| Oak timber, sq. ft. | 20a25 | Merino, Am. fl. lb. | 50a60 |
| Hoops, per M. | 25 00a30 00 | —— pulled | 50a60 |
| Staves, pipe | 42 00a43 00 | Common | 18a25 |
| —— hhd. | 33 00a34 00 | Spinning | 18a33 |
| —— bbl. | 25 00a26 00 | American Hatter's | 20a28 |


### ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

*Utica, April* 6, 1830. 14

### HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable erms. *Utica, May* 25, 1830. 21


STATE OF NEW-YORK.—SECRETARY'S OFFICE, Albany, July 22, 1830.—SIR—I hereby give you notice, that at the next general election in this state, to be holden on the 1st, 2d and 3d days of November next, a Governor and Lieutenant-Governor are to be elected. And also, that a Senator is to be chosen in the Fifth Senate District, in the place of Truman Enos, whose term of service will expire on the last day of December next. A. C. FLAGG, Secretary of State.

*To the Sheriff of Oneida County.*

*N. B.*—Representatives to Congress and Members of Assembly are also to be chosen at the general election. All vacancies, except in the office of Justice of the Peace, are to be supplied according to the requirements of section 8, title 2, of the election law.

*Sheriff's Office, Oneida County, August 6th*, 1830.

The Supervisors and Inspectors of Elections, in and for Oneida county, will please take notice of the above.

34 JOHN E. HINMAN, Sheriff.


### DR. ATTRIDGE'S TINCTURE, FOR DYSPEPSIA.

THIS medicine is offered to the public as an effectual remedy for Dyspepsia or Indigestion, and all Asthmatic Complaints. The discovery of this medicine has been the effect of long and attentive study, and is now made public from the most decided conviction, founded on ample experience, of its power in eradicating this disease, after all other medicine has failed.

Thousands are lingering under this disease in some form, sinking to the grave without a remedy, whom this medicine would certainly restore to perfect health and vigour. Its safety and innocence has been fully attested, so that it may be administered to the tenderest infant. It has been recommended by several of the most distinguished physicians in America, who admit that a more important discovery in medical science has never been made. Its best recommendation is the trial of a single bottle. Every member of society should aid in diffusing information of this discovery. Humanity makes it a duty.

Desirous that this medicine may not be numbered with the host of quack medicines constantly offered to the public to cure all diseases, it will be sold at C. F. Stradling's, (late Tutts') Patent, Public and Genuine Medicine Warehouse, South gate, Royal Exchange, leading from Cornhill, and at Mr. Ward's, 324 Holborn, near Middle Row, London.

Sold by appointment, at the stores of WARNER & SOUTHMAYD, and J. B. MARCHISI, Utica. 39

### NOTICE.

THE Subscriber has removed his Medical Dispensary, to No. 39, Genesee st. where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & HARVEY, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle, and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

*Utica, April* 6, 1830. M. HITCHCOCK.

### NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

*Utica, Jan.* 1, 1829. 93

### PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1830.

### REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

*Utica, June* 16, 1830. 24

### SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

*Utica, February*, 1830. 51

### DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifiics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street, Utica.

*July* 28, 1829. 30

### DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street.

*Utica, July* 28, 1829. 30

### TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

*July* 28, 1830. L. HOLBROOK.



### TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.